VAIYAKTIKA SWASTHAVRITTA

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INTRODUCTION :-

Definition of स्वस्थ & स्वास्थ्य :-

(10)
(10)

समदोषः समाग्निश्च समधातु मलक्रियः ।
प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥
- सु. सू. 15/41.

→ Sushruta achaarya describes, Normalcy of vata, pitta and Kapha dosha, proper functioning of all 13 types of Agni, Appropriate Rasa, Raktadi sapta dhatu, and Easy elimination of the mala, mutra and Adhovata. Enjoying the sense of pleasure of Atma, Indriya and mana.

स्वस्थस्य भावः स्वास्थ्य । (चक्रपाणी)

→ The person without any abnormality or any disease is known as Healthy or Swastha.

रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता । (भा.पु.)

→ Abnormal state of dosha & dhatu which produce Dukha is vikar or disease.
Balance State of Dosha & Dhatu which produce Sukha is Health or Arogya.

सुष्ठु निर्विकारत्वेनावतिष्ठत इति स्वस्थः । (चक्रपाणि)
तस्य भावः स्वास्थ्य । (चक्रपाणि)

→ The one who stays well without any vikara and where there is no stimulatory factor

for disequillibrium of dosha & dhaty is called स्वस्थ.

- And the enjoying the state of health is called as स्वास्थ्य. (well being)

* Etymology of स्वस्थवृत्त :-

→ स्वस्थवृत्त is made of words स्व, अव, स्थ, वृत्त

- स्व means self, own, myself, inherent.
- अव means protect, do good to
- स्थ means stay, reside, remain, staying normally at their own site
- वृत्त means circle, stability, continuity

→ In short all together स्वस्थवृत्त refers to routine activities which are followed continuously to keep the self in equillibrium state.

* Definition of स्वस्थवृत्त :-

स्वस्मिन् स्थाने स्वस्मिन् कर्मणि स्वासु दोषे
स्थीयते तत्वृत्तं स्वस्थवृत्तं ॥

→ Activities of an individual which maintain the normalcy of dosha, dhaty, mala etc in their own state and help the normal physiological activities of these factors are considered under swasthavritta.

* Arogya Lakshana (आरोग्य लक्षण) :-

✓ अन्नाभिलाषो भुक्तस्य परिपाकः सुखेन च ।
सृष्टविन्मूत्र वातत्वं शरीरस्य तु लाघवम् ॥
सुप्रसन्नेन्द्रियत्वं च सुखस्वप्नप्रबोधनम् ।
✓ बलवर्णायुषो लाभः सौमनस्यं समाग्निता ॥
विद्यादारोग्य लिङ्गानि विपरीते विपर्ययम् ॥

(का. सं. खि. 5/6)

→ Desire for the intake of food, proper and easy digestion of the ingested food, evacu elimination of faeces, urine and Flatus properly, lightness in the body, pleasure in senses organs, proper good sleep and awakening; gain the strength, pleasant mind and complexion and Normal Agni are the features of the health and opposite state its illness.

Ayurvedly

⇒ According to Acharya Charak. (अष्टनिन्दीत पुरुष) :-

समभांसप्रमाणस्तु समसंहननो नरः ।
दृढेन्द्रियो विकाराणां न बलेनाभियूयते ॥
क्षुत्पिपासातपसहः शीतव्यायामसंसहः ।
समपक्ता समजरः समभांसत्वचो मतः ॥

- च. सू. 21/18-19.

→ Person endowed with well formed muscle, compactness consciousness and strong sense organs will not be afflicted with strong disease,
- He can withstand hunger, thrist, heat, cold and exercise.

- The food gets digested and gets assimilated properly,
- Resulting in proper nourishment of mamsa and all dhatu.

मानसिक स्वास्थ्य ⇒ Satva, Raja & tama are the three mental factors, balance of these in the body is known as swastha lakshana.

वात, पित्त, कफ & शारीरिक स्वास्थ्य ⇒ Sita (kapha), Usna (pitta), vayu (vata), balance of three physical factors is termed as the swastha lakshana.

* Swasthavritta prayojana :-

(10) (10)

प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकारप्रशमनम् च। - च.सू. 30/26.

→ Ayurveda aims to preserve and promote the health and healthy individuals & along with the prevention and cure of the disease.

(धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम् ॥
रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च। (च.सू.1)

→ To achieve all the "objects of human pursuit." - dharma, artha, kama, Moksha - health is considered as the primary tool.

धातुसाम्य क्रिया चोक्ता तन्त्रस्वास्थ्य प्रयोजनम् ।

- च.सू. 30/26.

→ To maintain balance of dosha, dhatu, mala & Agni is primary aim of Ayurveda Tantra.

* WHO definition of Health :- [7th April, 1948]

→ A complete state of physical, mental and social well-being and not ~~merely~~ just the absence of disease or infirmity.

→ Health is a dynamic process because it is always changing.

→ We all have times of good health, times of sickness and may be even times of serious illness.

→ As our lifestyle change, so does our level of health.

→ Traditionally 'Health' has been viewed as a condition of absence of disease.

* Dymensions of Health :-

(10)

→ The health is multi-dimentional

- Total dimension are :-

(1) Physical
(2) Mental
(3) Social
(4) Spiritual
(5) Emotional
(6) Vocational.

→ WHO defines three specific dimensions :-
(1) Physical,
(2) Mental,
(3) Social.

* Physical dimension :

Easiest to understand health → Physical dimension of health is easiest to understand.

Every cell & organ performing at optimum level → Every cell and every organ functioning at optimum capacity and perfect harmony with the rest of the body.

* Signs of physical health.

Skin
- good complexion,
- clean skin,

eye, hair
- Bright eyes,
- Lustrous hair,

Body size
- Body with firm flesh,
- Not too fat,
- sweet breath,

app., sleep, bowel
- Good appetite,
- Good sleep
- Regular activity of bowel and bladder.

body mov.
- smooth easily co-ordinated bodily movement.

organ = Normal size
- All organs of normal size and functioning Normaly

Vitals
- Pulse Rate, BP and exercise tolerance within Normal Range

* Evaluation of physical health :-
(Analysis)
- self-assessment of overall health
- Inquiry into symptoms of ill health
- Inquiry into Medication.
- Inquiry into fitness.
- Clinical Examination
- Nutrition & dietary assessment.

* Mental dimension :-

Not absence of ill

Mental health is not mere absence of mental illness.

respond to experience

A good mental health is the ability to respond to many varied experience of Life.

* Mental health is defined as,

→ A state of balance between the individual and the surrounding world, a state of harmony between oneself and others, coexistence between the realities of self and that of other people and that of environment.

balance b/w self surroy rding oneself to other

* Characteristic of mentally healthy person (8 signs) :-
- free from internal disorder.
- Well balance
- Serches for identity
- strong sense of self respect
- know himself, needs, problems and goals.
- Mange stress and anxiety
- self-control; the person is not dominated by Anger

fear and jealosy., worries etc.
→ person is able to solve problems when attacked with problems.

(5) * Social dimention :-

e.g. of individuals interpersonality and the range involvment with community → Quantity and quality of an individual's interpersonalities and the range of involvement with the community.

→ Social well being implies harmony and unity.
Implies → Harmony, Unity
→ Social wellness refers to your ability to interact with people, respect yourself and others, devlop meaningful relationship and devlop quality communication skills.
→ This allow you to establish a support system of family and friends.

* Those on the path to social wellness will work to :-
- create balance between community and the environment.
- Through healthy devloping behaviour creat interdependent healthy relationship.

* Spiritual dimention :-

- It is not a religious concept.
- It is the concept by which it exposes man to principles and ethics to lead him

a life with purpose, which take him to higher stage of thoughts.

* Method to get good spiritual health :-
- Make time to relax each day
- Accept the views of others.
- Make time for prayer or meditation.

* Emotional Dimention :-

- Emotional wellness ~~for~~ focuses on assure that you are observing your feelings, thoughts and behaviour

* Vocational dimentions :-

- This dimension is concerned with occupation.
- Occupation play an important role in promoting both physical & mental health.
- If the person vocationally healthy, he not feels unhappy and fustrated.
- Work is fully adopted by human goals, capacities and limitations.

* Concept of well being :-

(5)

- Wellness further describes the health status.
- dynamic process — wellness is the dynamic process that is ever changing.
- The well person has some degree of illness and the

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well-some-illness
ill-some-wellness

Ill person usually has some degree of wellness.

High level wellness → High-level wellness means Functioning to max. health potential one's maximum health potential to remaining in balance with environment. Balance with env.

experience quality of life / enjoy standard of living → People experiencing their quality life and enjoying their standered of living determined as well being.

→ Well being of an individual have objective and subjective components

* objective components :- i) standerd of living
  ii) level of living
* subjective components :- Quality of Life

* Standerd of living :- According to WHO, WHO
  - income and occupation,
  - standerd of housing,
  - sanitation and nutrition
  - the level of provision of health
  - Edycation

these all may be used individually as measure of socio economical statys. collectively as an index called "standerd of living."

* Level of living :- United Nation documents, UN
  the level of living

- It consists,
  - health
  - food consumption
  - education
  - occupation
  - working condition
  - housing
  - social security
  - clothing etc.

* Quality of life:- It is defined by WHO,
  → The condition of life resulting from the combination of the effect of the complete range of factors such as,
  - health,
  - happiness,
  - Education
  - freedom for action,
  - Justice,
  - freedom for expression etc.

Life = Result = combination of = effect of complet range factor

Daily Regimen

Dincharya

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* **Definition of दिनचर्या :-**

- दिनचर्या is composed of two words → दिन
  → चर्या
- दिन means a day or day time.
- चर्या means duties, regimens, action to be carried regularly

* **निरुक्ति :-**

प्रतिदिनं कर्तव्या चर्या दिनचर्या । - (अ.स.सू.)

→ Activities concerned with to food intake and routine work, which are done regularly, come under dincharya.

दिने दिने चर्या दिनचर्या ।
दिनस्य वा चर्या दिनचर्या । - (अ.ह.सू.)

→ Activities which are done continuously without disturbance is called as dincharya.

* **Aim :-**

शरीर माद्यम खलु धर्मसाधनम् ।

→ Health is the means of all deeds.
→ Maintain the normal health.
→ Increase life span without any disease.

उत्थायोत्थाय सततं स्वस्थेनार्त्तेन चेच्छता ।
धीमता यदनुष्ठेयं तत्सर्वं सम्प्रवक्ष्यते ॥
- सु.चि. 24/3

wise person who want to follow regimen

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→ A wise person who wish to have healthy life should follow all the regimen mentioned in the Dincharya.

* Importance :-

For Normal Health
- Regimens done daily to maintenances of normal Health.

hygine
- Maintain hygine and keeps the body clean etc

proper digestion
- Desine for intake of food, proper and easy digestion of ingested food.

lifespan
- For longevity, increase life span.

- keeps the mind calm and helps in meditation

strength of sirayi
- Helps in increase the strength of Indriya.

body
- Helps in increase the strength of Body.

prevent disease
- Prevents all the disease.

* ब्रह्म मुहूर्त - Uretting up in the morning.

ब्राह्मे मुहूर्ते उत्तिष्ठेत्स्वस्थो रक्षार्थमायुषः। - अ.ह.सू

→ One desirous of long healthy life should get up in Bhramha Muhurta.

→ After cosindering the condition of digestion of food taken in previous night whether properly done or not.

→ Bhramha Muhurta is also called पंचामृत वेला

* Time of Bhramha Muhurta :-

रात्रेश्चतुर्दशो मुहूर्तो ब्राह्मो मुहूर्तः

3

મુહૂર્ત = ૨ ગાડીઓ = 48 min.

14th મુહૂર્ત of night → 14th Muhurta of night is called as Bhramha Muhurta.

1 કલાક 36 min before સૂર્યોદય → The Muhurta which is prior to the 1 hour 36 minutes (96 minutes) before sunrise, is considered as Bhramha Muhurta.

→ Bhramha Muhurta is made out of two words:-
બ્રાહ્મ મુહૂર્ત — બ્રહ્મ
મુહૂર્ત

→ Bhramha refers to knowledge, semen and even as almighty

→ Muhurta is 2 Nadika = 48 minutes

→ Bhramha Mu is considered as knowledge, this time is spent in the process of reading is may enhance the knowledge of individual.

વાંચવું

→ After waking up in Bhramha Muhurta, one should do prayer to God, so that all the papa karma of individual are forgiven by God.

prayer

શુભાવલોકન → One should see and touch curd, ghee, Sarshapa, Bilva, garlands etc. after immediatly after awakening from the sleep. It is good beginning. is considered શુભાવલોકન.

→ Viewing once facial reflection in ghee is good nature's practice for promotion of longer life or દીર્ઘ જીવન.

* उषपान - Drinking water.

→ उषपान is made of two words → उष + पान

→ Here उष refers to Bhramha Muhurta / अमृतोदय काल Amrutodaya kala

→ पान refers to the consumption or intake of liquied or fluid.

* Quantity = 8 प्रस्त = 64 तोला = 640 ml.
* Time = Last पहर (3 hours) of Night.
* Quality = पर्युषित (kept over) → Wastes used for the usapana should be kept over or neutral water which is kept in a vessel overnight

→ Intake of 8 Prasta of water during the Suryodaya kala eliminates most of the waste and makes an individual lead a healthy, long life by delay the old age.

d. disease → Person drinks water in early morning can not suffer from अर्श, शोथ, शीतपित्त, ज्वर, कुष्ठ, मेदोरोग etc.

* शरीरचिन्ता :-

thy → The healthy person should get up during Bhramha Muhurta to protect his life, After considering the position of digestion or indigestion food taken in previous night.

id → The person should next attend to eliminating the mala and Mutra.

→ Cleaning after defecation, urination etc. Keep

those areas ~~promotes~~, clean, promotes,
- ~~promote~~ complexion, - life span
- Holiness, - Removes poverty.
- strength,

→ Washing of hands and legs always leads cleanliness and nemoves tiredness, improves sukra, eye sight and prevent the attack of infection.

* मल त्याग (शौचविधि) :-

→ When an individual gets an initiation for natural urge of faeces and urine, the person should eliminate them facing North direction in day and south direction in night. (કોઈ દિશા તરફ મોઢું રાખવું એવો આગ્રહ નથી ફક્ત દિશા બતાવી છે)
- auspicious Point of view ના હોવું

North = day
south = night

* Rules for clearing bowel :-
- without diverting attention on other things,
- having covered with the body and hand,
- observing silence.
- Naturally initiated urge of feace / Urine should be eliminated.
- Urges which are not initiated should not be eliminated forcefully.
- one should not pass them on front of, women, respectful person, cow, sun, moon, wind, fire and water.

concentration
cover
observe silence
Naturally initiated urge
No force
No pass in front of women, cow, sun, moon, wind, fire

→ one should not pass them on following places :-

- Unclean place,
- Roads,
- heaps of soil,
- ash,
- cow dung,
- cow shed,
- where movement of people
- on hill
- place meant for dead bodies
- Under & above the tree

→ one should after elimination, clean the parts with lumps of mud (which is clean and devoid of stone & thorn) with pure water drawn out along with mud cleanly to remove the particles and smell in a way that water is not sprinkled on the other part of the body etc.

* मुख प्रक्षालन (cleasing of Face and eye) :-

After दंतधावन, जिह्वा निर्लेखन

→ A healthy individual soon after the procedure like danta dhavan and Jihva Nirlekhana should indulge in the cleaning of face and sense organs should be cleansed with luke warm water in शीत ऋतु and with cold water in उष्ण ऋतु.

* Materials for मुख - प्रक्षालन :-

- शीत जल in उष्ण ऋतु
- Luke warm water in शीत ऋतु
- Decoction of क्षीरी वृक्ष
- Milk or Milk mixed decoction

- लोध्रादि क्वाथ.

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* Benefits: Face wash with,

Preventive:-
- शीत जल Prevents
  - रक्तपित्त ✓
  - मुखपिडिका ✓
  - मुखरोग ✓
  - मुखनिलिका
  - व्यंग

& Luke warm water Prevents
- कफ - वात, दोष, रज ✓
- makes face स्निग्ध ✓
- Removes dryness ✓

Promotive:-
⇒ Lightness of the face ✓
⇒ Improves the vision. ✓

* दन्त धावन (cleaning tooth / Tooth brushing):-

(2) time
Morning, night ⇒ One should clean his teeth in two times morning and night after intake of food.

* Twings for dantadhawana:-

- length = 12 Angula ✓
- breadth = कनिष्ठिका अंगुल = Thikness similar to little finger ✓
- One should have collect the twing after assesment of अग्नि, दोष, रस and वीर्य of tree.
- twings are of following Taste:-
  कषाय, तिक्त, कटु, मधुर (Acc. to सुश्रुत)

→ मधुर - मधूक
कटु - करञ्ज
तिक्त - निम्ब
कषाय - खदिर

Indicated tree for best act indi mentioned Rasa.

* Indicated Twings :- अर्जुन - करंज
अंसन - खदिर
अर्क - वट

* Contraindicated Twings :- बिल्व - गुग्गुलु
निर्गुण्डी - पिलु
पिप्पली - शिग्रु etc.

* Tooth Powder :-

त्रिकटु + त्रिजात + सैंधव + मधु or तिल तैल

- orentaly Rubbed with finger over the teeth.

* Procedure for दन्तधावन :-

- Tip of the twing is crushed and made soft by biting and chewing with teeth.
- Each tooth is cleaned seperately by protecting its respective gums.
- Process of brushing should be started from the upper jaw.

* Contraindication :-

- गला, तालु, ओष्ठ, जिह्वा रोग
- मुखपाक, दंतरोग
- श्वास, कास, हिक्का
- अजीर्ण, अरुचि, तृष्णा, वमन
- शिरशूल, कर्णशूल
- ऊर्ध्वजत्रुगत विकार

* Benefits :-
- Takes out dirt from oral cavity,
- prevents loss of taste,
- bad breath,
- disease of tounge, tooth and oral cavity.
- Improves the taste perception,
- provides the sense of purity and lightness.

* जिह्वा निर्लेखन :- cleaning of tounge.

→ Soon after the process of दन्तधावन, cleaning of tounge should be done.
→ Being a part and parcel of the cleaning process of oral cavity, tounge should be cleaned gently and softly.

* Indicated Materials :-
- A thin plate made out of gold, silver, twing of tree
- copper or steel or plastic thin plate also used.
- length = 10 Angula.
- Edges of tounge cleaner should be blunt and curve.

* Procedure :-
- To be ~~soon~~ done soon after after the दन्तधावन.
- cleaning should be done from the root to the tip of tongue.

→ Morbid matters present at the root of the tongue may cause difficulty in the process of respiration and give rise to foul smell in oral cavity. so, it is must to clean the tongue regularly

* Benefits :-
- prevents loss of taste
- prevents foul smell in oral cavity
- prevents disease of tongue and oral cavity
- Imparts sense of purity and lightness

* 8 अंजन - Application of collyrium :-

* Importance :-

→ The eye is full of Tejas Mahabhoot and high risk of troubles specially From Kapha.

→ so, to eliminate the kapha From the site of चक्षु (Eye) regular Anjana karma is advised.

→ There are total 5 types of Anjana :-

(1) रसांजन (4) पुष्पांजन

(2) सौवीरांजन (5) नीलांजन

(3) स्रोतोंजन

सौवीरांजन	रसांजन
- Made of soft nature drugs	- Made of strong (तिक्ष्ण) nature drugs
- purpose :- soothning	- purpose :- cleansing
- Nourishning	- scrapping
- Nourishing property	- Irritative property
- Done daily	- once in 5 or 7 days
- Any time	- preferably At - Night

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* Procedure :-

- Anjana should be taken on Applicator.
- With the help of thumb and index finger, eye lids are opened widely and slowly apply the anjana dravya.
- Apply from inner canthus to outer canthus of eye.
- After application, eye lids are closed and the eye ball is made to rotate for few seconds.
- So, the potency of Anjana dravya is spred uniformaly.
- same way it is ~~pe~~ practised from the other eye.

* Properties of applicator :-

- length = 10 Angula
- breath = sufficient to be held comfortably.
- Applicator should be wider than that of Flower bud.

	शलाका (Applicator)	Action.
-	Gold	→ Soothing and Nourishing
-	copper	→ Scraping
-	Iron	→ Healing

* Contraindication :-

- After food intake, — રાત્રીજાગરણ, ઉલ્ટી
- After head bath, — complains of vomiting & ઉધરસ.
- When exhausted by travelling,

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④ * Benefits :-

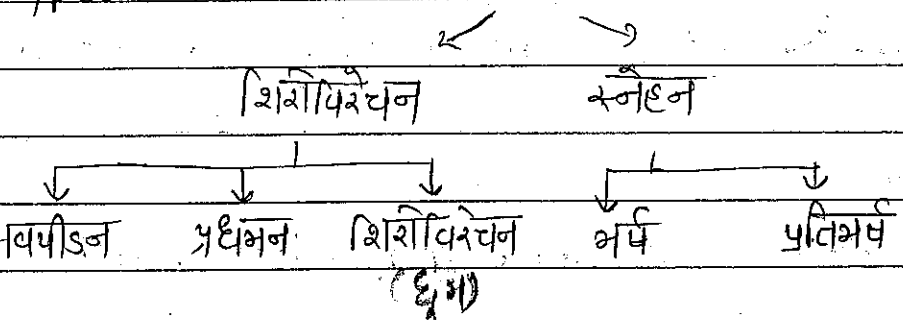
- Prevents the visual apparatus equipments.
- Prevents from burning sensation, itching
- improves vision. (vision)
- Enhance the ability against the exposure of excess wind and sunlight.

* नस्य - Nasal Instillation.

→ The medicine which is administered through Nasa in particular is known as Nasya.

* Synonyme :- शिरोविरेचन, शिरोविरेक, मूर्ध विरेक, नावन etc.

* Types :- Acc. to Sushruta.



→ Vagbhatt has described मर्श & प्रतिमर्श mainly on the basis of differance in the dose to be installed into the Nostrile.

* विरेचन नस्य :- 1. अवपीडन :- kalka (paste) is used for Nasya
2. प्रधमन :- Churna (powder) is used for Nasya.

* प्रतिमर्श नस्य :-

→ A healthy individual should use प्रतिमर्श नस्य as a part of दिनचर्या

* Amount of sneha :-

- Acc. to वाग्भट :- 2 drops are considered as recommended dose.

- Acc. to सुश्रुत :- Amount of sneha that is sufficient to reach from Nose to gullet

- बिंदुमात्रा :- Amount of oil which dribbles at once when 2 distal phalanges of index finger are dipped in oil, is considered as one drop.

* Drugs for प्रतिमर्श नस्य :- 1. अणुतैल
2. कटुतैल

* Procedure :-

→ 2 drops of sneha dravya are installed in each nostril by tilting the head and neck slightly backward or lying on bed.

→ After instalation, sneha dravya should be taken inside by deep inspiration, if sneha dravya reches the throat ist should be spitted out

* Importance :-

perform by one self without परिहार like मात्रावस्ति → प्रतिमर्श नस्य is a simple procedure wich can can be performed by onself without any restriction or परिहार.

→ प्रतिमर्श नस्य is just like मात्रा बस्ति, which is suitable for all from birth to death.

धूमपान like मर्श → It gives benefits similar to मर्श, if done daily

* Nasya Kala :- Acc. to सुश्रुत = 14
चक्रदत्त = 15
वाग्भट = 15

→ Acc. to वाग्भट :-

<1> Early morning <2> After भोजन विसर्जन

<3> After मूत्र विसर्जन
<4> After दन्त धावन
<5> After अंजन
<6> After कवल्य
<7> After शिरो अभ्यंग
<8> After व्यायाम
<9> After व्यवाय
<10> After meal (भुक्तवाऽन्ते)
<11> After विरेचन
<12> After Excessive laughing
<13> After वमन
<14> After Excessive walking (अध्व
<15> After End of the day (दिनान्ते

* Benefits :- (simllar to Marsa Nasya)
- Head, eyes and ear never get inflected by any disorder
- premature greying and hairfall prevented
- strengthen the eye, ear, Nose & mouth, removes morbidity
- मन्यास्तम्भ, हनुस्तम्भ, शिरोवेदना, अर्धावभेदक, शिरोरुग्ण etc are prevented.

NOTE: Head being the site of Kapha dosha, it is best to use taila dravya because it eliminates excessive Kapha dosha.
→ Ghruta and any other sneha may increase the Kapha deposition.

* गंडूष & कवल्य (Oil pulling & Gargling) :-

* गंडूष

असंचार्यं तु यो मात्रा गन्डूषः स प्रकीर्तितः ॥ - सु.चि. 40/62

→ Mouth is completely filled with Gandush dravya and kept without movement is called Gandush.

→ The x

* Material :-

→ The process of holding any liquied like क्वाथ, स्वरस, फाँट, मधु, घृत, तैल, गोमूत्र, उष्णोदक, दुग्ध etc.

* Classification :-

(1) स्नेह - Best in Vata dosha person.
(2) शमन - Best in pitta dosha as प्रसादन
(3) शोधन - Best in Kapha dosha for लेखन कर्म (scrapping)
(4) रोपण - Best for व्रण रोपण (Wound healing)

Types of गंडूष.

* Method :-

→ The person is made to sit in a place devoid of heavy breeze .but having sunlight, Attentive towards treatment.

* Timing of Gandusha Kriya :-

⇒ In Gandusha , one should hold the fluied in mouth:
- Till the nose and eyes start secreting
- Till the mouth get filled with kapha.
- Till the taste of the dravya eliminated by the morbid Kaphadosha.

* Contraindication :-

→ In the person affected with विष, मूर्छा, मद, रक्तपित्त, नेत्ररोग etc.

* Benefits :-

Voice - clears the voice
oral cavity - clears the oral cavity

- Enhance strength of mandible
- prevents dryness of mouth & throat
- prevents lip cracks
- Enhance the strength of teeth roots and prevents the disease of teeth
- Preventes the tingling sensation of tooth caused by consuming the hot, cold, sour material.

* कवलग्रह (Gargling)

मुखं संधार्यते या तु मात्रा स कवलः स्मृतः ।
- सु. चि. 40/62

→ Medicated drug decoction kept in mouth in lesser quantity & allowed to rotate in the mouth for a specific time & expelled out.

* Classification:-

(1) स्नेहन :- Indicated in वातज disorder by स्नेह & उष्ण पुव्य

(2) प्रसादन :- Indicated in पित्तज disorder by मधुर and शीत पुव्य

(3) शोधन :- Indicated in कफज disorder by कटु, अम्ल, लवण, क्षार, उष्ण पुव्य

(4) रोपण :- Indicated in wounds by कषाय, तिक्त & मधुर पुव्य

* धूमपान (Medicated smoking):-

धूमं पीयते इति धूमपानः।

enhale smoke धूमवर्ती → धूमनेत्र → Ingestion of smoke from धूमवर्ती through धूमनेत्र is considered as धूमपान.

Eliminate → To eliminate the excessive deposition of Kapha dosha from the head dhumpaan is adviced.

Best process to manage vitiated वायु & कफ → Dhumpaan is considered as the best procedure to manage the vitiated vayu and Kapha dosha.

* Classification:-

- Acc. to Acharya Charak:- 3 types

दैनिक
① प्रायोगिक

प्रायश्चित्त आवसथिक
② स्नेहिक ③ विरेचनिक

- Acc. to Acharya सुश्रुत:- 5 types

दैनिक
① प्रायोगिक

प्रायश्चित्त आवसथिक
② स्नेहिक
③ विरेचनीक
④ कासघ्न } Extra
⑤ वामक }

* प्रायोगिक धूमपान:-

only yeilds for healthy individuals → Among all the dhuma, only Prayogika dhuma is indicated for healthy individuals.

* Preparation of धूमवर्ती :- Medicated cigar:-
- length = 12 Angula.
- Soaked in water for a day and night.
- Wrapped (5 layer) with a ribbon of cloath.
- smeared with paste of drug
- Thickness - अंगुष्ठकवर्धनी - middle portion of thumb.
- Dried inshed
- Remove of its needs
- smeared with any fat material
- Inserted into smoking tube
- Lit with fire and used.

* प्रमाण of धूमनेत्र (cigarette holder) :-
- length = 36 Angula
- Breadth = tip → कोलास्थि ~~pra~~ प्रमाण (seed of jujube fruit)
- straight
- 3 Joints or chambers (should have 3 chambers)
- Made out of metels like gold, silver etc.

* Procedure :-
- person should sit straight and attentive.
- bring the respiration to Normal state
- keeping the lips and mouth open, slowly suck the smoke from the upper end of धूमनेत्र
- smoke ingested through mouth should be eliminated through mouth
→ If the individual wants to inhale the smoke through Nose, inhale slowly through each nostril alternatively after closing the respective alternate Nostrile.
→ Inhalation should be done thrice (3 bouts)

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* धूमपान काल - Timing :- (8)

पुरा (1) - After brushing teeth ✓ (5) After Anjan अंजन
नाहया (2) After taking bath ✓ (6) After Nasya नस्य
जाधा (3) After taking food ✓ (7) After Act of sneezing छींक
ढेंया (4) After sleep ✓ (8) After Vaman ✓ वमन

⇒ A Healthy individual should do,
- प्रायोगिक - 2 times / day
- स्नेहिक - 1 time in day
- विरेचनिक - 3 to 4 times / day.

* Contraindication :-
मंद भूख्रर्ग - in indigestion - In Langhana
जाम, तृष्णा - thrist - After meat & वमनानुपान
शराबि, मूर्छा - Alcohol consumption - In वात & पित्त
कृश, डिहड्रेशन - Unconsiousness - In Timing
सिर में Head injury - Emaciation - Dryness of palate
- उष्णरोग - Head injury
After दाह जैसा भाग - Burning sensation - Weakness.

* Benefits :-
- Enhance the strength of tooth, hair of head
- Imparts sense of purity and lightness in oral cavity.
- sense of lightness and pleasure in इन्द्रिय, voice and mind. इन्द्रिय, mind मुखमें
- Prevents the disorders like :-
  - पलित - Greying hair
  - Heaviness in Head - Stupor
  - loss of sleep - Disorder of voice

complication of excessive ताम्बुल सेवन :-
- शीर्ष रोग, पित्त, वात एवं रक्त विकार

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* ताँबुलसेवन - Chewing betel leaves :-

→ After dhumpaan a healthy individual should practice ताम्बुल सेवन.

→ Starting from the procedure like Anjana to dhumpana, vitiated dosha specially vata and kapha dosha are eliminated out through the mouth. during the time of elimination even they have the tendency to vitiate the orifies and produce the foul smell through which they are expelled.

→ So, the person who desires good taste, cleanliness and pleasant smell of mouth, keep प्रयत्न should keep practice of tambula seven.

* ताम्बुल पूग :
- लवंग ✓ कर्पूर ✓ कङ्कोल ✓ खदिर
- ताम्बुल पत्र ✓ कंकोल ✓ Lime (चूर्ण)

* Time of intake :- (8)

(1) after getting up from bed (5) After वमन
(2) After bath (6) After battle (संग्राम)
(3) After intake of Food (7) After मैथुन
(4) During मैथुन (8) In the conventional melting

* Contraindication :-
- श्वासपित्त
- मुखशोष
- तृष्णा, मूर्छा
- श्वास
- क्षतक्षीण
- दौर्बल्य

* Benefits :-
→ cleanses the oral cavity → Best in throat disease.
→ imparts fragrance, complexion & Beauty
→ Imparts strength to heart → prevent Excess salivation
→ cleanses the teeth, gum, voice and tongue.

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In direction of Body Hair

* अभ्यंग - Body massage :-

skin = वात दोष → त्वचेन्द्रिय (skin) is dominated by vata dosha.

touch → Sense of touch is mainly percived by vata dosha.

तेल = वात शामक → Taila (oil) has a spelt special property to pacify vata dosha. So, oil is adviced for regular massage.

delay old age → Abhyanga should be done regularly because it

relieve tiredness → delay the old age, relives tiredness and prevents

वात रोग शामक → the disease caused by vata dosha.

Head ear feet - Head, ear, Feet (sole) are the main part of the body where oil massage should be done regularly

* Duration of Abhyanga :-

- Reaches hair root - If done for 800 matra kala.
- Reaches Tvak - If done for 400 matra kala
- Reaches Rakta - If done for 500 matra kala
- Reaches Mamsa - If done for 600 matra kala
- Reaches Meda - If done for 700 matra kala
- Reaches Asthi - If done for 800 Matra kala
- Reaches Majja - If done for 900 Matra kala.

⇒ One should massage the body with like warm oil,
- according to season,
- In direction of Body hair,
- oil can be used acc. to dosha, season and condition.

→ It is performed in 7 position in order :-

(1) Sitting
(2) Supine
(3) Left lateral
(4) Prone
(5) right lateral
(6) Supine
(7) Sitting with legs extened to the front.

* Contraindication :
- person suffering from kapha disorder, કફ રોગ
- sodhan therapy, શોધન
- Indigestion અપચો

* Benefits :

- Enhance the strength of scalp - Foot Massage
- Enhance hair growth - Foot Massage.
- Enhance colour, complexion of skin,
- Increase the strength of hair roots,
- provide Nourishment to the Indriya,
- Imparts good sleep.
- prevents all disorder of health.
- prevents premature greying of hair, hairfall, baldness.

* उद्वर्तन (Massage) :- beutification perpose

→ The procedure in which the powder of medicinal drugs are used for rubbing over the body, is called उद्वर्तन.

* Classification :- ① उद्धर्षण
② उन्मर्दन

उद्वर्तन :- Fine powder is used.
उद्धर्षण :- Coarse powder is used.

⇒ उद्धर्षण :- Rubbing the body with medicinal coarse powder, without mixing oil or any other dravya is called उद्धर्षण.

⇒ उत्सादन :- Friction of body with drugs containing sneha or medicine mixed with oil or other dravya in the form of कल्क

* उद्वर्तन चूर्ण :-
  - यवचूर्ण
  - त्रिफला चूर्ण
  - कोलकुलत्थादि चूर्ण etc.

* Benefits :-
- Stabilize the body part,
- Enhance the colour, complexion & beauty
- Dilate the orifice of the channels of sweat (Dilate अर्थ channel)
- Mitigates the kapha
- liquifies the Fat

→ उत्सादन - is preferably indicated for beautification purpose.

→ Main principle :- Rubbing - beautification perpose

उद्वर्तन कफहर मेदस पृथिव्यायन ।
श्वयथुकार्श्य आढ्यानां त्वक्प्रसादकरं परम् ॥

औषध कल्पनाध्ये [illegible] अग्नि [illegible]

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* व्यायाम - physical Exercise :-

शरीर आयास जनन कर्म व्यायामसंज्ञितम् । - सु.चि.
tiredness

→ The activity which produce tiredness in the body is known as Vyayam.

→ Body movement according to own's liking which are meant for producing firmness and strength is called as व्यायाम.

(1) * Classification :- Acc. to सुश्रुत

- नियुद्ध - Fightning
- बाहुयुद्ध - Wrestling
- चंक्रमण - simple walking
- अध्व - Excessive walking
- शिलानिर्गहण - Throwing
- भारहरण - Liffting the heavy load.

* Other forms of Vyayama explained in Ayurveda.

- शरशिरसु प्लवन - Swimming
- Riding on हय, गज, रथ
- धनुराकर्षण - Shooting Arrow
- गुणाकर्षण - Pulling Ropes.

(2) * Quantity of Vyayama :-

- A person who is seeking good health should perform physical exercise every day only to अर्ध शक्ति (Half of capicity).

⇒ सम्यग् व्यायाम लक्षण :-

→ Sense of lightness in the body, mild discomfort in

the heart and cheast region.
- Appearance of perspiration, increase in the respiration rate (RR)
- Dryness of mouth

* Acc. to season :-
हेमंत शिशिर वसंत → In शिशिर, वसंत & हेमंत ऋतु upto अर्धशक्ति (1/2)
→ In वर्षा, शरद & ग्रीष्म ऋतु upto half of अर्धशक्ति (1/4)

<3> * व्यायाम काल :-
→ Appropriate time for the व्यायाम is the time when the person will be in empty stomach or consumed Food will be digested.
→ So, Vyayama should done on empty stomach.
→ Acc. to Acharya Sushruta अतिव्य काल or ग्रीष्म ऋतु is contraindicated. → Afternoon (12pm) & mindnight (12 Am) time is also contraindicated.

<4> * Contraindication :-
→ Person who are indulge in following activities are contraindicated for Vyayama karma.
- अतिव्यवाय, - बहुभाषक - Excessesive talkative person.
- भाराध्वग, - प्रलाप सेवन - Exposure of excessive wind.
- क्षीण, - अतिक्षुधित & तृषार्त - suffering from Hunger
- कृश, - कार्श्य - Emaciated.
- क्षत - Injuries - भ्रम - Giddiness.

* Complication of excessive Exercise :-
→ Excessive exercise may give rise to श्रम, emaciation of रस, रक्तादि धातु, तृष्णा, रक्तपित्त, ज्वर, Loss of appetite etc

दोषक्षयोऽग्निवृद्धिश्च व्यायामादुपजायते ॥

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* Benefits :-

- लाघवम् - lightness of body
- स्थैर्यता - brings ~~to~~ stability
- अग्नि वृद्धि - Improves digestion capacity
- युद्ध सहिष्णुता - capacity to do work
- दोष क्षय - pacifies the कफ दोष
- कर्म सामर्थ्य - capacity to do work

Reduce weight - Helps to Reduce body weight

toxin - Perspiration takes out the accumulated toxins.

Fat - Takes out the deposited Fat.

वृद्धावस्था - ~~post~~ Delay the senile period.

body clean - cleanses the body.

- Increase capacity to withstand thirst, hunger, hot, cold etc

* चंक्रमण :- Walking :-

Discomfort tiredness pain → Walking which does not produce any sort of discomfort, tiredness and pain is considered as चंक्रमण

→ Person who is contraindicated for व्यायाम like वात, वृद्ध after having food etc. can perform चंक्रमण.

* Benefits :-

- Enhance life span.
- digestive power,
- stimulate the sense organs.

→ Excessive चंक्रमण = अध्व

अध्व → Excess of Walking is considered as अध्व.
→ It may affect colour complexion and decrease
कफ, मेद, श्रौल्यता.

* स्नान - Bath

→ There are millions of hair follicles in our skin, they keep sweating.
→ The hair follicles need plenty of oxygen where they need nutrients., but the dirt, smoke and sweat accumulated on our skin every day eliminates the beauty of our skin.

def. → For cleaning the skin one should have take Bath
→ There are two type of physical purity :-
External / Internal (बाह्य, आंतरिक)
① Bathing with pure water by applying soil, त्रिफला, नीम etc.
② Purify the internal organs of body by doing such methods like नेती, धौती, कुंजल etc.

* Time of स्नान :-
Mor. → Early morning is the suitable time for Bath acc. to Yoga Ratnakar.

* Types of स्नान :-
(1) मंत्र - chanting of hymns.
(2) भौम - smearing of mud.
(3) आग्नेय - Sun bath
(4) वायव्य - Air bath

वर्ज्य।

(5) पित्त - Tub bath or taking bath in River

(6) वर्षाण पित्त → Bath during sunny Rain fall

(7) आत्मा - spiritual bath (self realisation)

* Suitable site for Bath:-

- नदी, देवतीर्थ (pond near temple), तडाग (pond), स्रवंतस (river like source), प्रस्रवण (waterfall) - these are suitable places for Regular bath.

* Method:- head = शीतजल
body = उष्णजल

→ Head bath should be done with शीतजल and Rest of the body with उष्णजल.

* Advantages of Jala which used:-

⇒ Advantage of उष्णजल:- Taking bath with उष्णजल enhance the strength and pacifies the vitiated Kapha & Vata doshq.

⇒ Disadvantage of उष्णजल:- Taking head bath with उष्णजल may reduce the vision (eye power) and even destroy the strength of hair.

⇒ Advantage of शीतजल:- Taking bath with shita Jala enhance the vision and pacifies the vitiated पित्त & रक्त.

* contraindication:-

- अतिसार - पिनस
- आध्मान - वातव्याधि
- ज्वर → After food
- कर्णशूल → in अजीर्ण (Indigestion)

अनुलेपन :- Applying cosmetic powder, paste, oil etc. which are fragrant on the body.

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पवित्र वृष्यमायुष्य श्रमस्वेदमलापहम्
शरीरबलसंधान स्नानमोजस्करं परम्

* Benefits :-
- पवित्र, वृष्य
- Enhance life span, श्रमहर
- स्वेद, मल हर
- imparts cardiac strength
- ओजकर - Improves enthusiasm in all sense organs.
- दाहहर - decrease burning sensation
- कण्डूहर - Itching
- तन्द्रीहर - stupor
- पापहर - mitigates the sins.

दाह शब्द का अर्थ

* अनुलेपन :- External Application

⇒ Application of the paste of aromatic medicinal drugs over the skin (body) is considered as the Anulepana.

* Time of application :-
- It should be done everyday.

* Application Acc. to season :-
→ In शीतकाल (हेमंत & शिशिर) :- The drugs of उष्णगुण eg: कुंकुम, कस्तूरी etc.

→ In वसन्तऋतु :- The drugs of उष्ण & लेखन property. eg: कर्पूर, चंदन etc.

→ In ग्रीष्मऋतु :- Paste of चंदन because of its cooling property

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→ In शरद ऋतु & पित्तप्रकोप
– कपूर, चंदन, सिंदूर, अगरु lepa is advised due to its dye to its pitta pacifying properties.

* Contraindication :-
→ person contraindicated for स्नान are also contraindicated For लेपनकर्म Snana

* Benefits :-
– provides सौभाग्य – Improves colour & complexion
– Imparts strength – provide sense of satisfaction
– Removes odour, discolouration, tiredness.

* वस्त्रधारण :- Cloath and dressing.

→ every day individual should wear clean cloths.

* Clothing According to Time :-
→ Hemant Ruty :- skin of animal – अजिनी
– woollen clothes – ऊर्णा
– silk – कौशेय
– colourful – कुशल
– oily and Ushna.
→ Grishma Ruty :- Light & white. – श्वेत
– perfumed – सुगन्धी
– Thin – सूक्ष्म
– cloth which are shita, laghu & पित्तहर quality
→ Varsha Ruty :- शुक्ल वर्ण – white
– अंबर वर्ण – sky blue
– laghu and having sheeta property

⇒ शरद ऋतु - आवरण

* Effect of New cloth:- Ensure Fame,
  - Fulfills desire,
  - promotes life span, money, happiness.
  - benefitial to skin
  - attracks attention of people

* Effect of dirty clothes:- one should never were dirty and unwanted cloths, they may cause,
  - ~~दुख~~, विपत्ति, व्याधि
  - poverty
  - inauspicious.

* Importance:- Prevents transmission of contagious & communicable disease like eczema, leprosy etc.

* contraindicated cloth:-
→ Articales used by other person like,
  - garlands,
  - footwears,
  - turbans should used.

* Benefits:- Improves beauty, posperity,
  - ~~et~~ Enhance life span,
  - Provides the sense of satisfaction.

* Dandadharana :- Use of Hand stick.

→ The use of walking stick prevents,
- slipping,
- attack of enemy,
- gives strength,
- gives longevity.

→ It gives protection from fear and from attacks of Reptiles etc.

→ It Allevates slipping, fatigue, perticularly in old person

→ promotes the quality of satva, enthusiasm, strength, steadiness etc.

* Padatrandharana :- Wearing of foot wear :-

→ Regular uses of Footwear alleviates disease of foot,
- gives protetion from evil organism,
- gives pleasure,
- comfert in moving
- whole some for ojas
- good for eye sight and skin
- protects from Reptiles etc.

* Chhatra Dharan :- Holding Umbrella.

→ Wearing of turban is purifying,
- protect hairs from wind, sunrays, dust.
- Holding umbrella eliminates rains, wind, dust, snow e-
→ It wholesome for complexion, vision and ojs.
- Use of Umbrella protects from attack of disease.

Protects from evil spirit, brings out happiness, guards against the sun, wind, dust, rain

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3 ઉષ્ણીષ * Ushnisha dharana :- Wearing head dress.
- It is ayspicious, શુભ
- increse complexion,
- good for hair,
- prevents dust, wind
- protects the vision.

રત્નાભરણ ધારણ * Ratnabharana Dharana :- Wearing the gems and ornaments.
→ Wearing the gems and ornaments adds to prosperity,
- ~~ઉન્નતિ~~,
- દુષ્ટ શક્તિ ~~ભીરુ~~,
- prevents from snake, evil spirits.
- It is pleasant and charming
- It is also conductive to Ojas.
- provides ~~sucess~~ success, luck
- Improves lifespan.

:- મધ્યાહ્ન ચર્યા :-

→ Adopting the following, person should spend the Madhyahana Kala.

ગમતી વ્યક્તિ → Spending valuable time in the company of beloved people, elderly knowledgeable people, who are liked, good and helpful

વાર્તા વાંચવી → Individual should engage in reading stories dealing with 3 qualities with dharma.

Socio-eco status ↑↑ → Person should involve in the activities which enhance his/her socio ~~econimd~~ economical ~~helth~~ health.

→ Person should avoid physical sinful act :-
- हिंसा, स्तेय, अन्यथा कर्म etc
→ verbal sinful act :- पैशुन्य, पारुष, अनृत, असम्बद्धप्रलाप
→ Mental sinful act :- व्यापाद, अभिध्य, दृक् विपर्यय etc.

→ Person indulging in humanity activities like charity etc. will help an individual to attain the Moksha.

* Cosmetic effect of Dincharya Procedure :-

→ Any activities or process done to preserve, promote and enhance the individuals appearance is called as cosmetic
→ Beauty is of two types :-
① one which is visible that is physical appearance,
② Another is phycological (मानसिक) beauty which is experienced
→ Physical beauty mainly depends upon the normalcy of the skin, eyes, hair, ear and appropriatness of all body parts.
→ Mainly people more concerned with the skin and facial appearance, that is the reason which made the people to depended on all products which are avaible in market.
Ex: Facial creams, tubes, ~~tot~~ lotions etc.
→ So, the people are suffering from the side effects and complications induced by all these chemical products.

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आयुर्वेदिक products लाभदायक

→ The concept of using herbs for beautification is well defined in Ayurveda.

आयुर्वेद मा disease छे

→ Ayurveda explains the detail about etiology, symptoms, precaution and prevention of all such skin disorders, which

→ Adopting such tings may help individual to maintain both physical and mental health.

* Disease which disturb the physical Health :-

→ त्वचा :- व्यंग, निलीका, मुख दुषिका, तिलकालक etc.

Disease → अक्षी :- Myopia, Hyper metropia.

→ दन्त :- Discolouration of tooth, sensitivity etc.

→ कर्ण :- बाधिर्य

→ नख :- Discolouration, dryness, cracks etc.

* Following things are adopted to maintain health status :-

→ For skin :- उबटन, मुख प्रक्षालन, अभ्यंग, उद्वर्तन, स्नान, वस्त्र धारण, proper sleep etc.

प्रतिदिन

→ For Eye :- अंजन बलसिंचन, नस्य कर्म, शिर अभ्यंग, पाद अभ्यंग

→ For Hair :- शिरोभ्यंग, स्नान, केश प्रसाधन, मालाधारण, नस्य

→ For Teeth :- आचमन, कवल, गंडूष, दन्त धावन, जिह्वा निर्लेखन

→ For Ear :- कर्ण पुरण, निद्रा

→ For Nails :- नखकर्तन

proper आहार → Along with this person should take Pathya, hita, Sarva Rasa Ahara and Rasayana Regularly.

* For Physiological beauty :-

- सद्वृत्त पालन
- धारण of धारणीय वेग
- Adopting आचार रसायण
- Avoiding दशविध पापकर्म

* Contraindicated Vihara :-

- Excessive walking
- Excessive sun bath
- Taking cold bath soon after Exposure to sun light
- Excessive Residing in cold places.

Ratricharyа (रात्रिचर्या)

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* Sandhya Charya :- संध्याचर्या

⇒ Recommended Activities in संध्याकाल :-

→ A healthy individual should engage himself in the "उपासना"

उपासना = worship

→ Upasana indicates worshiping and charity work

→ such activities enhance life span, intellectual strength, success, ~~pos~~ prosperity and Administration of Bhramha Teja.

→ Person who does not know about Sandhya kala and its Acharang, is considered as dead and treated as मृत

is dead = treated as मृत

* contraindicated Activities in संध्याकाल :-

→ A healthy person should avoid getting engaged in

भोजन – food intake

मैथुन – sexual intercourse

शयन – sleeping,

अध्ययन – studying,

चलन – walking,

→ Engaging in food intake :- Gives rise to disease

→ sexual intercourse :- cause Garbh Vikruti

→ sleeping :- poverty and loss of physical & mental health

→ studying :- Decress the life span.

→ walking :- Accidents, snake bite, insect bite etc.

* रात्रि भोजन :-

⇒ Time of consumption of Food :-

- Mid part of First prahar of Night.

* Amount of food :-

→ The amount should be half of the day meal.

* Preferable Food :-

→ Avoid the food which ~~is~~ takes long time for digestion.

→ One should take light, ~~[illegible]~~ ~~and~~ पेय and अर्धाहार

* शयनविधि According to आयुर्वेद :-

→ simply sitting after food produce तोंद and sleeping which leads to plumpiness of body.

- But short and slow walking leads to long life
- Running after meal cause to death.

→ After meal a person may lie down for a period of eight breathing with face up,
- for the period of twice that number on right side,
- For double that time on his left side
- Afterword as found comfortable.

→ Agni is present of left side, above the umbilicus So, after taking food person should lie down on his left side for better digestion

* Sleeping places that affects the dosas :-

→ Sleeping on.

✓ ⇒ Cot :- mitigates all three dosas.

✓ ⇒ Swing :- mitigates vata and Kapha.

✓ ⇒ Ground :- Ø cause Obesity and पृथ्वी.

✓ ⇒ Wooden Beds :- cause increase vata, Dryness
mitigates pitta and Rakta.

⇒ Sleeping on comfortable bed is pleasing, nourises the body, good sleep, stability, relives fatigue and do aggravation of vata के पृथ्वी.

⇒ sleeping on uncomfortable bed result opposite effects.

ऋतुचर्या - Seasonal Regimen.

* Importance of Rityachariya :-

→ If one follow the regimens prescribed under each and every ruty, such person is never affected with seasonal disease

→ He always remain as a healthy person, if he follows the seasonal regimen.

→ The movement of sun from one Rasi to another is known as Ruty. cycle

→ There are six seasons namely,

(1) शिशिर	(4) वर्षा
(2) वसंत	(5) शरद
(3) ग्रीष्म	(6) हेमंत

Movement of Ruty = sun from one Rasi to other

→ The individual knows that what to do in this season, individual can achieve a long and healthy life.

→ One who know the suitable diet, and regimen for every season and practice according are get free from disorders. and remain healthy.

पुरुषोऽयं लोक सम्मित :।

→ As per Ayurveda siddhanta the man is compared with the Srushti. So as the season changes, some Changes are done in over body also.

→ चय, प्रकोप & प्रसर of dosas occur in this seasonal cycle.

→ So, if we want to remain healthy we have to follow

the seasonal regimen mentioned in the Rityhcharya.

→ So, we does not become a victim of dreadful disease caused by season.

* आदानकाल & विसर्गकाल

	आदानकाल (↓↓)	विसर्गकाल (↑↑)
(11)		
गुण →	अग्नि गुण प्रधान	→ सौम्य गुण प्रधान
	→ Also called उत्तरायण काल	→ Aslo called दक्षिणायन काल
seasons →	Season's of आदानकाल :	→ Seasons of विसर्गकाल :
	① शिशिर, ② वसंत, ③ ग्रीष्म	① वर्षा, ② शरद, ③ हेमंत
Movement of sun →	Movement of the sun is towards the Northen pole.	→ Movemen of the sun is towards the Southen pole
Sunrays →	Sunrays are तीक्ष्ण & उग्र	→ sunrays are क्षीण (mild)
Air →	Vayu (wind) = तीव्र & रूक्ष	→ Vayu = less रूक्ष
Moisture →	Takes awey the hydration & moisture from earth	→ Provides Hydration & moisture to earth
Strength →	Strength of Animals are gradually decrease (↓↓)	→ strength of animals are gradually Increase (↑↑)
Taste →	Gradual formation of रूक्ष रस, तिक्त, कषाय, कटु.	→ Gradual formation of अम्ल, लवण, मधुर
English month →	According to English month mid January to mid July included in Adankala.	→ According to English month mid July to mid January included in Visargakala.
गुजराती → माह.	Gujarati months, माघ, फाल्गुन, चैत्र, वैशाख, ज्येष्ठ and आषाढ are included in आदानकाल	→ The Gujarati months श्रावण, भाद्रपद, अश्वयुज, कार्तिक, मार्गशिर्ष, पोष are included in विसर्गकाल

* Rity Sandhi (Inter seasonal period) :-

→ Last seven days of previous and commencing seven days of the next Ruty, together these 14 days are considered as Ruty sandhi.

→ In samhita kala there is No direct referance of Ruty sandhi.

→ But in Samgrahkala, Acharya Vagbhatt mentioned the Ruty Sandhi kala.

→ During this period, the regimen of previous season should be gradually ~~adopted~~ discontinued, and the regimen of next season should gradually adopted.

→ We have to follow पादोशिक क्रम.

→ Ruty sandhi are considered as, the period which may cause disease.

→ In Ruty sandhi the dosha will more aggravated

→ If the individual fails to adopt the regimen in this period, it may devlop the disease

* Yamadamstra kala. (यमदंष्ट्रा)

→ Here Yamdamstra = Dentures of यम.

→ If the individual fails to follow the right Regimen at this stage, Yama may take the life of that individual

last 8 - कार्तिक
first 8 - मार्गशीर्ष

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Last eight day of the Kartika masa and the first 8 days of the Magsirsha are considered as the Yama Damstra Kala.

→ Individual should accept the right and deny the bad regimen according to the Padamshika krama.

→ During this period one can be healthy if one takes only small quantity of food.

* RituHaritaki (ऋतु हरितकी)

→ Seasonal use of Haritaki with additives is known as Rity Haritaki.

→ Haritaki is the remedy for rejuvination in all the season.

SEASON		ADDITIVES.
→ शिशिर	→	with पिप्पली
→ वसंत	→	with मधु
→ ग्रीष्म	→	with गुड
→ वर्षा	→	with सैंधवलवण (mitigates kapha)
→ शरद	→	with shaikarg (शर्करा)
→ हेमंत	→	with सुंठी

* ऋतुविपर्यय (Rity viparyaya) :-

→ Rity viparyaya is the consumption of the Food and activities opposite to the season.

→ Presence of characteristic opposite to the natural season characteristics.

→ Rity vipariyaya and Rity satmaya are opposite to each other.

– The disease become incurable because of ऋतु विपर्यय

→ Ex: In Sharad Ruty Normally pitta dosha will be in dominance and in Hemant Ruty Kapha dosha. But if vata dosha is dominant in शरदऋतु and pitta dosha in hemanta Ruty, this indicates the Rity vipariyaya.

* Effects of Rity vipariyaya:-

- अतिसार ✓
- कुष्ठ ✓
- ज्वर ✓
- प्रतिश्याय ✓
- यक्ष्म क्षय etc.

* Managment:-

– Adopting the पादोशिक क्रम ✓

– रसायण पथ्य सेवन ✓ आमलकी, हरिद्रा, अश्वगंधा etc.

– आप्तोपदेश :- Following the rules and Regulation mentioned in the classical text of Ayurveda

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(4) * संचय - प्रकोप - प्रशमन of dosha according to Ruty:-

चयप्रकोपप्रशमा वायोर्ग्रीष्मादिषुत्रिषु ।
वर्षादिषु तु पित्तस्य श्लेष्मणः शिशिरादिषु ॥

Dosha	संचय - Accumulation	प्रकोप - Vitiation	शमन - pacification
वात	ग्रीष्म	वर्षा	शरद
पित्त	वर्षा	शरद	हेमंत
कफ	शिशिर	वसंत	ग्रीष्म

(5) * दोषशोधन in ऋतुचर्या :-

कफ - वसंतऋतु
पित्त - शरदऋतु
वायु - वर्षाऋतु

(6) * Relation of अग्निबल & ऋतु :-

Ayana	Ruty	Agni	Month	Hindi Month
आदानकाल Uttarayana	शिशिर	तीक्ष्णाग्नि	mid Jan - Mid March Feb	माघ - फाल्गुन
	वसंत	मध्यमाग्नि	mid March - mid May	चैत्र - वैशाख
	ग्रीष्म	मंदाग्नि	mid May - mid July	ज्येष्ठ - अषाढ
विसर्गकाल Dakshinayana	वर्षा	मंदाग्नि	mid July - mid sep.	श्रावण - भाद्रपद
	शरद	मध्यमाग्नि	mid Sep. - mid Nov.	अश्विन - कार्तिक
	हेमंत	तीक्ष्णाग्नि	mid Nov. - mid Jan.	मार्गशिर्ष - पौष

* शरद ऋतु :-

- sky is clear of clouds
- Absence of clouds
- Earth is full of grass, kasa, water lily.
- sunrays are spreading white and are hot.
- Quarters appears Reddish brown
- Appearing of क्रौंच Birds
- water of ponds etc. are clear
- Appears of Fish, lotus, swan in lake & ponds.

	पथ्य	अपथ्य
आहार:-	रस - लवण, मधुर, कषाय	- Meat of marshy animal
	गुण :- शीत, लघु	- वसा, तैल सेवन
	शूक :- शाली, गोधूम, यव	- तीक्ष्ण मद्य
	शिम्बी :- मुद्ग etc. pulses	- क्षार, दधि
	क्षीर :- गुड़, दधि	- stomach full of Meal
	फल :- आमलकी, द्राक्षा	
	⇒ हंसोदक and all type of औभज्जल	
विहार:-	- शीतघृत पान	- धूप सेवन
	- शोधन कर्म :- विरेचन रक्तमोक्षण	- दिवास्वाप
	- wearing garlands	
	- wearing clean & clear cloths	
	- Exposing body into moonlight.	
	- चंदन, उशीर, कर्पूर लेप	

Charecteristics = लक्षणे = Rituy presentation.

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(*) हेमंत ऋतु :-

- Sun is covered with fog & dusk.
- cold wind from Northen part, cause Horripilation
- Area all around appears smoky with fog
- Reservoirs of water are covered with fog
- Rivers are covered with fog, water of well & pounds becomes warm.
- Night will be long as compared to day.

Flora :- Trees like ओषधि, प्रियाल्ल, पुन्नाग, लावली are full with blossam

Fauna :- elephant, goat, buffalo, horse, pigs are more violent. (मदोन्मत्त)

(*) शिशिर ऋतु :-

- Due to clouds, cold breeze and rain, cold gets increased in shisira Ruty.

(*) वसंत ऋतु :-

corners clean & clear

- Sunrays are coppery Red in colour.
- wind blows from the southern direction.
- All the corners are clean and clear.
- Trees are full of bark and leaves.

Flora :- Trees are like किंशुक, अशोक, चूत and other more beautiful the forest kingdom

Fauna :- Pleasant sound of कोयल and भ्रमर resound.

हेमंत = मधुर, अम्ल, लवण।
वसंत = कटु, कषाय
वर्षा = अम्ल, लवण।
ग्रीष्म = मधुर.

	पथ्य	अपथ्य
आहार:	रस :- मधुर, अम्ल, लवण dominated.	- लघु, वात वर्धक आहार
	गुण :- स्निग्ध, गुरु, उष्ण	- Food less than Required
	- शाली धान्य - इक्षु वर्ग	- Katu & कषाय रस dominant
	- शिम्बी धान्य - Jaggery	- Food cold in potency
	- मांसवर्ग - मद्य वर्ग	
	- दुग्ध, दधी - प्रसन्ना, सिंधु	
	- उष्ण जल	
विहार :-	व्यायाम - पादाभ्यंग	- दिवास्वाप
	- उद्वर्तन - आलपनलेपन	- प्रवातसेवन - Exposure to Wind.
	- अभ्यंग - स्नान & warm water	
	- स्वेदन - व्यवाय	
	→ Being the starting of आदानकाल, dryness of environment ~~gets~~ goes on Increased	} Regimen As per ऋतुचर्या
आहार:	रस :- कटु, कषाय	रस - अम्ल, मधुर, लवण
	गुण :- रुक्ष, लघु, तीक्ष्ण, उष्ण	गुण :- स्निग्ध, गुरु
	शूक :- पुराण यव, गोधूम, सस्तिक शाली	- घृत
	शमी :- मुद्ग, कुलत्थ, कौद्रव	
	- मधु	
	मांस :- Animal & birds	
	शाक :- तिक्त - निम्ब, पटोल कारवेल्लक	
विहार:	तिक्त वमन, तिक्त नस्य	- दिवास्वाप
	- अंजन, धूमपान, कवल, व्यायाम	
	- स्नान - luke warm water	
	- चंदन, अगरु लेप	

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* ग्रीष्मऋतु :-

→ Sunrays appears like Flower of अलसी
→ sunrays are very hot in Nature.
→ All the corners and earth seems to burning with heat
→ Wind blows from southern west
→ Qyality of water gets decreased by heat of sun.
→ River appear prominant by their bank

Flora & Trees have no shade under because of Ripened leaves
→ the leaves, bark and creepers all get dried up

Fauna : Water of rivers, ponds, lake is made dirty by the ~~elefan~~ elephants, buffaloes and other animals by immersing them selves in the water to reduce Heat

* वर्षाऋतु :-

- wind blows from the west
- sky will be bright blue in colour.
- The clouds moves slowly making the sky appear dirty & dark
- steps of ponds and lakes becomes covered with fresh water.
- Rivers appers like ocean.
- Lotus buds open out by freqyant rain fall.
- Rainbow start appearing.
- Demarcation of land areq and water areq is not clear.

Flora: All vegitation springs up.
- Green grass, mashroom and kutaja tree are found all around.

Fauna: Pleasant sounds from clouds, peacocks, frogs are heard constantly
- Earth shines with इंद्रगोप insects.

	पथ्य	अपथ्य
आहार:-	रस :- मधुर	→ रस :- लवण, कटु, अम्ल, क्षार
	गुण :- लघु, स्निग्ध, शीत & ध्रुव	→ मधु
	शुक :- शाली, गोधूम	- मद्य
	→ पानक - मद्य (with large amount of water)	- क्षार
	→ जांगल मांस	
	→ घृत दुग्ध	
विहार:-	wearing garlends	- व्यायाम, व्यवाय
	- wear thin & light clothes	- धूपसेवन
	- wearing ornaments	
	- Enjoying etc cold air blowing From Fan	
	- Apply चंदन लेप	
आहार:-	गुण - स्निग्ध, मधु	- River water
	रस :- अम्ल, लवण	- Butter milk
	शुक :- पुराण यव, गोधूम, शाली	
	शिम्बी :- यूष of मुद्ग etc. pulses	
	- मांस - animal & birds	
	- water which cooled after boiling	
	- पुराण अरिष्ट, आसव	
विहार:-	आस्थापन व निरूह बस्ति	→ दिवास्वाप
	- उद्वर्तन, स्नान	- व्यायाम
	- Wearing fragrant garlands	- अतिव्यवाय
	- Wearing clean, light, thin clothes.	- धूपसेवन
	- Residing in moist free area	- Walking bare foot.

Sadvrittа :- Regimen of Good conduct.

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- सद्वृत्त. is made of two words :- → सद्
  → वृत्त

सद् → Right

वृत्त → Achaviana.

सतां सज्जानां वृत्तं व्यवहारजातं सद्वृत्तम् ।

- च. सू.

→ Always being in company with Righteous person is considered as Sadvrittа.

(1) शारिरीक
(2) सामाजिक
(3) मानसिक
(4) धार्मिक
(5) चारित्र संबंधित
(6) स्त्रियो & मैथुन संबधित
(7) स्वच्छता संबधित
(8) व्यायाम संबंधित
(9) आहार संबधित
(10) अध्ययन संबंधित

* आचार रसायण :-

→ The Achara Rasayana significance physical & mental conduct man.

- Achara Rasayana described the 'conducts which are equal to Rasayana therapy.

→ So, one who ~~does~~ follow Achara Rasayana will get benefits of Rasayana therapy.

(1) → person who speaks satya
- devoid of Anger
- free from Alcohol intake
- free from sexual indulgence
- who are pleasant in their speech
- who practice cleanliness
- who are stable and steady
- who practice Charity
- who prayers to God, cow, ब्राह्मण, old people
- who are free from Ego
- whose conduct is good.
- who have love for spiritual knowledge
- who have excellent sense organs
- who are not narrow minded.
- who know about देश, काल, मात्रा
- who are Admired and loved by others.
- who have self control
- period of awakeing & sleep are Regular
- who habitually take milk and ghee

→ Those who follow Achara Rasayana, that person person can like taking the Rasayana.

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Role of सद्वृत्त in Prevention and control of disease

* Role of सद्वृत्त in संक्रमिक व्याधि (Infectious Disease):-

सद्वृत्त	Prevention & Control
⇒ Covering the mouth & Nose while sneezing, coughing, Yawning, laughing	→ Droplet infection
⇒ Spitting in crowded area, where 4 Roads joints, sitting area, Resting area etc.	⇒ Communicable disease like droplet infection etc
⇒ sex with unknown women, Unhygenic woman, more than one woman, woman of ill habits etc.	→ STDs like HIV, Torch infection etc.

* Role of सद्वृत्त in आगन्तुज व्याधि :-

सद्वृत्त	Prevention & control
→ छत्रधारण	→ impact of smoke, fog, Dusk, rain, wind, sun light.
→ पादुका धारण	→ Hookworm infection, Injury
→ उष्णीष धारण	→ Intense effect of sunlight
→ दण्ड धारण	→ Attack of Animal, snake etc.

* Role of सद्वृत्त in phycological disorder:

सद्वृत्त	Prevention & control
- उन्माद	→ सद्वृत्तपालन
- अपस्मार	→ त्याग of दशविध पापकर्म
- अतत्त्वाभिनिवेश	→ Adopting आचार रसायन, धारण of धारणीयवेग

∴ रोगानुत्पादनीय ∴-

→ According to Ayurveda, there is main cause of all type of disease and that is suppression of Natural vega.

रोगाः सर्वेऽपि जायन्ते वेगोदीरणधारणैः ।

→ Always the disease are produce dye to वेगदीरण & वेगधार

वेगदीरण ∴ Initiation of urge by force.
वेगधारण ∴ Suppression of urges by Force.

→ If the vega are suppressed on a regular basis due to any reason, they can lead to various health problems.

→ There are two types of Natural Urges :-
१) धारणीय वेग - suppressible urge
२) अधारणीय वेग - Non suppressible urge

→ There are 13 types of अधारणीयवेग Acc. to Acharya Charaka

अधारणीय वेग	Disease due to suppression of Urges	चिकित्सा - Managment.
① मूत्र वेग धारण (Urine)	- pain in urinary Bladder - difficulty in micturation - pain in penis - Headache - constipation	- स्वेदन over abdomen - अवगाह - अभ्यंग - अवपीडक सर्पि (before & After food) - बस्तिकर्म
② पुरीष वेगधारण (faeces)	- pain in large intestine - obstruction of stool - Obstruction of Flatus	

	- cramps in calf muscles - Headache - distention of abdomen.	- स्नेहन followed by स्वेदन - अवगाह - suppositories - बस्ति - laxative.
③ शुक्रवेगधारण (semen)	- swelling and pain in genital parts mainly penis & testicles - Discomfort in heart - Enlargment of scrotum - body pain - Fever - Impotancy (क्लैब्यता)	- अभ्यंग - अवगाह - Nutritional diet contain milk, rice, ghee - Managed by Alcohol & meat, वात शामक - मैथुन - बस्ति.
④ अपानवायु वेगधारण (Flatus)	- painful upward movement of वायु in Abdomen - आध्मान (distention of Abd.) - Abdominal pain - Urine Retention - obstruction to pass faeces - loss of vision & Appetite	- स्नेहन - स्वेदन - अवगाह - अभ्यंग - अनुलोमक - वातशामक & अनुलोमक पथ्य - बस्ति.
⑤ छर्दि वेगधारण (vomit)	- विसर्प - Urticaria (शीत) - Itching all over the body - Anorexia - black colour patch of face - Anamia - fever - various skin disease - Nausea.	- लंघन ✓ वमनकारक - रूक्ष अन्नपानसेवन - धूमपान - व्यायाम - विरेचन कर्म
⑥ क्षवथु वेगधारण (sneeze)	- Headache - Facial paralysis - weakness of sensory organs - Neck stiffness	- अभ्यंग on head, Neck & shoulders - स्वेदन - धूमपान - Ghee - वातशामक आहार विहार

⑦ उद्गार वेगधारण (Belching)	- हिक्का - श्वास - अरुचि - कम्प (shivering) - feeling of heaviness in the heart & Cheast.	- स्वेदन - व्यायाम - रुक्ष अन्नपानसेवन - धूमपान - व्यायाम - विरेचन (vomiting) As like
⑧ जृम्भ वेगधारण (yawning)	- convulsion - tremors. - loss of स्पर्शनेन्द्रिय - Bending of body near to Abd. - More shivering of the body	- वातशामक आहार - विहार - वातशामक औषध
⑨ क्षुधा वेगधारण (Hunger)	- Emaciation - weakness - अरुचि - भ्रम - वैवर्ण्य - discolouration	- स्निग्ध - उष्ण - लघु - सुपाच्य आहार
⑩ तृष्णा वेगधारण (Thirst)	- Dryness of throat & mouth, - बाधिर्य - deafness - discomfort in cheast. - श्रम (Tiredness)	- Food and drinks which are cooling in Nature. - Residing in cool chamber - take cold bath.
⑪ बाष्प वेगधारण or अश्रु (CRY)	- cold - Headache - अक्षीरोग (disease of Eye) - disease of Heart - अरुचि	- Must try to make the person CRY or SLEEP. - listening to soothing Music.
⑫ निद्रा वेग (sleep)	जृम्भा - Yawning - Body pain - Feeling of heaviness in Head - feeling of heviness in eyes - constipation - तन्द्रा	- अभ्यंग - sleep sleep during day for half of the time if they were awake during the night.

→ Suppress the vega of श्वास after Heavy exercise or physical work

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(13) श्वासवेगधारण (Breath havily on exension)	- गुल्म - हृद्रोग - delusion - Respiratory tract disorder	- वातशामक विहार - Rest - वातशामक आहार

* धारणीय वेग :-

→ One desiroys of हित during his life time and after, should suppress urges relating to Manasa, vaka and kaya.

→ Suppressible urges are grouped in 3 categories.

मनोवेग	वाक्वेग	काया वेग
① लोभ - greed	1) - Harsh words	1) हिंसा - hurting
② शोक - grief	2) - Back Biting	2) स्तेय - theft
③ भय - fear	3) - saying lie - असत्य	3) स्त्रीभोग
④ क्रोध - Anger	4) अकालयुक्त - Use of untimely words.	4) physical violance like hitting, kicking etc.
⑤ मनोवेग - vanity	5) Atimatra	
⑥ निर्लज्जा - shamless		
⑦ ईर्ष्या - Jealousy		
⑧ अतिराग - attachment		
⑨ अभिध्य - desire for others property		

Benefits → Being free from पाप of मन, वाक्, काया, a happy man enjoys and acquires धर्म, अर्थ & काम.

* शरीर शोधन :-

→ The physician who knows proper time of every therapy. should administer them in proper way, later on administer administer appropriate संशमण & वाजीकरण yoga.

दोषाः कदाचित्कुप्यन्तिजिता लङ्घनपाचनैः ।
यैतु संशोधनैः शुद्धानतेषांपुनरुद्भवः ॥

→ Doshas which are mitigated by लंघन and पाचन therapies might sometimes become aggravated again but those which are cleared by संशोधन therapies will not get aggravated again.

* Elimination of Dosha according to season :-

→ Accumulation of dosha arising from cold season should be expelled during वसंत

→ Arising doshas in ग्रीष्म should be expelled during वर्षा.

→ Arising doshas in वर्षा should be expelled during शरद.

→ By this people will not become victims of disease born by the effect of season.

हेमंत, शीशीर → वसंत
ग्रीष्म → वर्षा
वर्षा → शरद

Rasayana for Swastha.

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healthy long life → Every individual in this world want to live healthy for a long period of time.

Rejuvination Maintain health → For the rejuvination and maintainance of health Rasayana is mentioned.

↑ branch of Ayu → Rasayana is not only a therapy., It is among the eight clinical brances of Ayurveda.

way to attain excellent वेद → Rasayana means the way to attain excellent Rasa, Esp to attain longetivity, to attain memory, youthful Age, complexion, voice, strength etc.

* व्युत्पत्ति - निरुक्ति &

Rasayana is made by two words → रस
→ अयन

Rasa - Dhatu
Aayan - movement

→ Rasayana is that which help the रस, रक्तादि Dhatu to reach their destination proper.

Rasa: transformed day by day → Rasa is ~~which~~ that which is getting transformed day by day.

* परिभाषा - Definition&

लाभोपायो हि शस्तानां रसादिनां रसायणम् । - च.चि.

→ Practice which help to Nourishes and enhance the रस - रक्तादि सप्त धातु is considered as Rasayana.

स्वस्थस्योर्जस्करं यच्च तद् वृष्यं वयसोयनम् । - च.चि.

→ A Remedy which Rejuvinates a healthy Individual are mostly ओर्जस्कर & रसायण.

→ According to Bhavprakash, A therapy which prevents

निरुक्ति → prevent old age
↓ cure disease

सारंगधर → व्याधिनाशन

objective ③

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भा.नु. prevent old age disease → the old age and cures the disease is known as Rasayana.

→ According to Sharangdhar, which does the व्याधिनाशन

* सारंगधर ↓ व्याधिनाशन is nothing but Rasayana.

* Classification and Example :-

(1) According to Mode of Administration :-
(1) कुटिप्रावेशिक
(2) वातातपिक

① कुटिप्रावेशिक :- संशोधन is essential.
- After संशोधन patient has to stay in त्रिगर्भीकुटि
- follow specific conduct and strict diet.

② वातातपिक :- The therapy is used while leading Normal life
- संशोधन कर्म is not essential.

(2) According to Objectives :-
(वयस्थापनार्थ्य)

① काम्य रसायण :- @ प्रकृतिकाम्य रसायण - To increase lustre (कान्ति)
ⓑ प्राण काम्य - For increase life span
शंखपुष्पी, मण्डूकपर्णी, ब्राह्मी ⓒ मेधाकाम्य - For increase memory

② नैमित्तिक रसायण :- For treatment :- प्रमेह - शिलाजित, कुष्ठ - भल्लात

③ आजस्रिक रसायण :- for daily use :- milk, ghee etc.

(3) Special Rasayan drugs & measures :-
① मेध्य रसायण
② आचार रसायण

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c4) Rasayana based on drug, diet and lifestyle.

① औषध रसायण - Drug based Rasayana
② आहार रसायण - Dietary Rasayana
③ आचार रसायण - Lifestyle Rasayana.

Menstrual Hygiene

→ Menstruation is a phenomenon unique to the females.

→ The onset of menstruation is one of the most important changes occuring among the girls during the puberty.

→ The first menstruation occurs between 11 to 15 year

→ Menstruation is still regarded as something unclean or dirty in indian society.

→ The Reactions to menstruation depends upon awareness and knowledge about the menstruation.

→ Menstruation is a Natural process, and it is linked with several misconception and practice, which sometimes results into adverse health effect.

→ Hygine related practice of women during menstruati is very important.

→ 66% of girls know nothing about menstruation untill they start their menses.

→ Therefore, increased knowledge about menstruation right from childhood may produce safe practice and may help in suffering from millions of women.

→ Globally aprox 52% of the female population is of Reproductive age.

→ Each women will menstruate each month for 2 to 7 da

→ In menstruation some blood is lost through vagina.

→ In some part of world it is restricted to talk about menstruation.

→ So, for better health of women and girls it is essetial to know them about hygine.

→ ~~so~~ through hygine they are prevented from suffering of RTI and complication of infection which may transfer to the offspring of the pregnant women.

* Menstrual Hygine Method :-

→ At the time of Rajo darshan or Menstruation follow 3-5 days absolute ब्रह्मचर्य.

- Take rest on bed made out of special grass like kusha, kasa etc.
- Avoid the activities like दिवास्वाप, भोजन, स्नान, अभ्यंग, trimming nails, running, excessive laughing and talking etc.
- शौचिनकर्म like वमन & नस्य कर्म is contraindicated.
- After completion of the menstruation period, one should take head bath and wear clean cloth & Fragrant garland.

→ Maintanance of hygiene during the menstruation period is a primary thing to avoid the infection.

- every day bath is adviced
- clean the genital ~~ge~~ organs are essential
- Sanitary napkin are adviced according to requirment.
- Diposition of used sanitary napkins done properly to avoid infection.

॰ अष्ट निन्दित पुरुष ॰

अष्ट निन्दित = अष्ट + निन्दित
↓ ↓
8 person who is not suitable for general principal of treatment

1.	अतिदीर्घ	- too tall	5.	अतिकृष्ण	- too black
2	अतिह्रस्व	- too short	6	अतिगौर	- too fair
3	अतिलोम	- over hairy	7	अतिस्थूल	- over obese
4	अलोम	- hairless	8	अतिकृश	- over emaciated

→ out of this 8 ~~2/8~~ explained only 2 in detail
(1) स्थौल्य , (2) कार्श्य

अतिस्थूल (स्थौल्य)

* causative factor :-

- अतिभोजन - Excessive intake of food
- अव्यायाम - lack of physical exercise & mental both
- दिवास्वाप - sleeping during day time
- अव्यपेता - Absence of sexual intercourse
- अचिंता - excessive cheerfullness

- Intake of मधुर, स्निग्ध, शीत आहार
- hereditary disease.

* अष्ट स्थौल्य दोष :-

① आयुह्रास - shortning of life span bcoz excess formation of मेद धातु.

② उत्साहोपरोध - Decrease of enthusiasm due to looseness, heaviness of medo

③ कृच्छ्रव्यवायता - dificullty in sexual intercoarse bcoz of heavy weight.
- obstruction of शुक्रवह स्रोतस

④ दौर्बल्य - general debility due to insufficient formation of धातु

⑤ दौर्गन्ध्य - foul smell from body

⑥ स्वेदाबाध - excessive sweating

⑦ क्षुधाअतियोग - Increase appetite

⑧ पिपासा अतिमात्रा - excessive thirst

* Pathophysiology :- मेद → obstruction → वात → enter into कोष्ठ
of स्रोतस ↑↑

Not ← Excess ← Immidietly ← आहारशोषण ← अग्नि प्रदिप्त
get appetite digestion
food

↳ digestion → Menifest → like दोषज
of धातु fatal disease

* अतिस्थौल्य लक्षण :-

- buttocks, abdomen, breast - dropping
- उत्साहहानि
- excessive growth of मांस, मेद धातु

अतिकृश

* causative Factor:-
  - Excessive intake of Rough food & drink
  - उपवास - वेगसंधारण - अतिव्यायाम
  - रात्रिजागरण - जरा (old age)
  - अतिमैथुन - क्रोध, शोक

* अतिकृश person does not tolerate:-
  - व्यायाम - मैथुन
  - अतिशीत - क्षुधा
  - अतिउष्ण - पिपासा

* Disease manifest अतिकृश individual:-
  - पाण्डुरोग - ग्रहणी - क्षय
  - अर्श - श्वास - गुल्म
  - उदररोग - कास

* Predominant feature of अतिकृश individual:-
  - prominant vascular network on body
  - skin & bone remaining only
  - predominant Joint
  - predominant marked buttocks, abdomen, Neck

ब्रह्मचर्य

* Brahmacharya :-

→ The word Brahmacharya has two main meanings:

(1) To move in higher awareness.

(2) Having control over sexual interactions.

Higher awareness

control over sex

Bhramhacharya → Brahma → Ultimate knowledge

→ Charya → life style

→ life which required for attaining ultimate knowledge, called Brahmchariya.

→ Bhramhacharya is a process in which one has control over the sense which lead to pleasant mind and helpful to attain knowledge about ब्रह्म

Control over sense → pleasant mind → helpful to attain knowledge

ब्राह्मणभौद्दीचर्यं ब्रह्मचर्यं ।

→ Any type of activity, which is favorable for attaining Bhramha (ब्रह्म)

→ Avoidance of sexual act physically, mentally and verbally always under any situation is known as Bramhacharya.

→ Bhramchariya is absence of all kind of मैथुन or sexual enjoyment forever, in all places and in all conditions physically, mentally and verbally.

* AB rahmacharya :-

→ ~~In~~ Va Acharya Vagbhatt has mentioned अब्रह्मचर्य-

↔ Avoid of 8 kind of enjoyment as follow,

(1) दर्शन - looking at woman with love

(2) स्पर्शन - Touching woman
(3) केली - play
(4) कीर्तन - praising the qualities of other sex.
(5) गुह्य भाषण - talking in private
(6) संकल्प - determination
(7) अध्यवसाय - Nearing the other - desire of sex.
(8) क्रियानिर्वृत्ति - Actual sexual act.

* Importances

* Brahmchariya
- Bhramhchariya is one among best enhancer of longevity.
- ब्रह्मचर्येवीर्यलाभ ।
- On performing ब्रह्मचर्य one conserve वीर्य (Energy).
- Adopted ब्रह्मचर्य will promotes longevity, strength nourisment, happiness.
- Celibacy gives sucess, rejuvanation, provides peace and purity.
- Excessive loss of sukra will lead to death and preservation of sukra lead to longetivity of life.
- sukra is preserved in the body, so the power of body is enhanced.
- Food is ultimetly transformed into sukra, so one should prevent the loss of sukra, becayse loss of sukra leads to emaciation and many disease even death.

* ABhramcharyg :-

→ ~~Having the Br~~ Abrahmacharyg have the same importance for maintaining ग्रयोऽपस्तंभ.

(1) * ब्रह्मचर्य संबंधी नियम :-

- Avoid the sex with a wife who is unhappy, sick or pregnant, menstruating or not willing to have sex.
- Males below 25 years should abstain
- Females below 16 years should abstain
- Avoid sex with a women who thinks of another man.
- Avoid sex with animal
- Avoid Unnatural sex. Ex Anal or unnatural position
- Must not have sex without Vajikaran medicine.
- Avoid sex when you haven't decide.
- Avoid sex when you are not exite
- Avoid sex if you haven't had food.
- Avoid sex if you over eat.
- Avoid sex if body is in an irregular position
- Avoid sex if bad is in irregular position
- Avoid sex if u are having a natural urge
- Avoid sex if you are tired
- Avoid sex when Fasting
- Avoid sex when you are not in isolation.
- Avoid sex at cross roads, in Samshaan ghat, in water, where there are medicinal plants, where there is urin, at holy palace, at sunrise, at sunset

→ Avoiding sex while menstruating,
- as having sex during these days you will not concieve.
- if you do concieve it result in miscarriage or abnormality in child.

* Effects of अतिव्यवाय :-

- आक्षेपक - कास - श्वास - पाण्डुरोग etc.
- शूल - ज्वर - कार्श्यता

* Methods of वीर्य रक्षा :-

- After sexual intercourse,
  - one should have bath,
  - Application of sandal wood paste etc.
  - He should expose to cool Air
  - consume sweets
  - sugar added milk
  - mutton soup
  - sweg.
- one should be Happy.
- All above measures prevent loss of strength.
- Then one should go to sleep.

→ Milk boiled with drugs which are शुक्रल, जीवनीय, बृंहण, बल वर्धक group can be administered separately.
- Before administration wheet flour, ghee, honey and suger should be added.
- This recipes should be administered separately to a person who is desirous of unlimited semen.

* वीर्यनाशकर / शुक्रक्षय :-

- Fermented food,
- Aged women,
- half formed curds,
- sex in early hours of the day
- sleeping in early hours of day

} Decrease the strength of individual

* - दौर्बल्य - शीघ्रपतन - Early ejaculation
- मुष्कशीर्ष - शूल - pain in testes and penis
- पीडा - दाहत्व - Burning sensation in testies & penis.

* Swatantrapriha (Libido) through Vajikarana :-

Nidra (sleep)

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* निरुक्ति :-

→ Nidra is derived from the root "द्रा" with prefix 'नि'.

→ 'द्रा' means undesired.

— Therefore nidra is considered as state in which there will be No desire.

* Definitions

निद्रां तु वैष्णवी पाप्मानमुपदिशन्ति ॥ - शु.प्र.

→ Nidra is also known as vaishnavi and Papini.

- Vaishnavi — Because Nidra occurs naturally by the blessings of God Vishnu.
- Papini — Because sleep will obstruct the ritual activities which are meant for gaining पुरुषार्थ चतुष्टय

→ Nidra is the function of mind which blocks all the perception from the external world.

→ Tamoguna of the universe is the responsible Factor for the occurance of Nidra.

→ Nidra is the special state of mind in which the mind is not associated with any type of Indriyas.

→ The detechment From the Bahya vishaya is result from the tiredness of the body as well as mind.

Hridaya is the seat of Chetana and when it is dominated and covered by TAMAS, the person gets sleep.

(*) TYPES:-

1) तमोभवा - caused by Tama.
2) श्लेष्मसमुद्भवा - caused by highly aggravated Kapha.
3) मनः शरीर श्रम संभवा - caused by physical & mental tiredness.
4) आगन्तुकी - Indicative of bad prognosis leading imminant death.
5) व्याधि अनुवर्तनी - caused as a complication of other disease. Ex सन्निपातज ज्वर.
6) रात्रिस्वभाव प्रभवा - caused by Natural at Night.

→ Acc. to Acharya सेहवा :-

(1) तामसी :- When संज्ञावह स्रोतस become filled with sleshma dominated by तमोगुण, तामसी निद्रा produced.

(2) स्वभाविकी - this type of Nidra occurs naturally and daily in all living beings.

(3) विकारीकि - If there is any disturbance in Mana & body, Nidra does not occur.
- If nidra occurace, it is Vikariki Nidra.

* PHISIOLOGY :-

→ When the mind including sensory and motor organs is tired and they dissociate themselves from their objects, then the individual sleeps.

* Acc. to Acharya Charaka :-

→ When strotas of the body become covered by kapha ⇒ then the body is fatigued by exersion and ⇒ when the sense organs are not functioning ⇒ Nidra manifets in the body.

→ When the man including indriyas is tired and ⇒ thus they dissociate themselves from their objects. ⇒ the individual sleeps.

* Acc. to Acharya Sushruta :-

→ Hridaya is the site of chetana in living being ⇒ when this involved with tamoguna person subjected to Nidra.

→ Tamo guna is the cause of sleep and satva guna is the cause of awekning.

* रात्रिजागरण - Effect of Night awakening.

→ Awakening during night causes Roughness in the body.

- sleep during day cause unctoysness in body.
- sleeping in sitting posture does neither cause Roughness nor unctoysness.

* दिवास्वप्न :-

→ Nights are the accepted time of Nidra.
- sleeing in the day time is contraindicated as it may sleshma pitta kopa.
→ There are some special occasions in which sleeping in day time is indicated.

- in those who are exhausted by,
  - singing
  - sodhana therapy
  - studying
  - carrying heavy weight
  - Alcoholic drinks
  - walking long distance
  - sexual acts
- Disease like,
  - TB
  - thrist
  - colic pain
  - hiccup
  - diarrhoea
  - dyspnea.
- In those who are too old
- too young
- weak., emaciated
- Those injured by fall
- Exhusted by journey by vehicle
- Angen
- grief
- fear

* Benefits of day sleep:-
- Equilibrium of Dhaty and strength are maintained.
- Kapha nourishes organ and ensure longevity
- In summer season, Night becomes shorter and

Vata gets aggravated in the body due to absorption of fluid. Therefore, during this season sleep during the day time prescribed for all.

* Contra indication :-

- वसंतऋतु other then summer is वर्ज्य because it cause vitiation of Kapha and pitta.
- Person with excessive Fat
- those who are addicted to taking स्निग्ध आहार
- those with कफ प्रकृति
- suffering from Artificial poisoning.

* If one not follow the regimen of sleep :-

→ Person suffers from,
- कामला (Type of Jaundice)
- Headache
शैत्य - feeling as if body is covered with wet blanket,
- heaviness of body
अग्निमांद्य - loss of digestive power.
अरुचि - Anorexia etc

* अनिद्रा :- (Insomnia)

→ Inability to sleep at night.
→ caused by वातदोष or पित्तदोष on due to शोष, अग्निघात

* CAUSE :-
(a) शोधनकर्म :- वमन, विरेचन, नस्य, रक्तमोक्षण
(b) विहार :- व्यायाम, व्यवाय, लंघन, उपवास, धूमपान
(c) Specific condition :- old Age, वातप्रकृति
(d) Food :- Dry, spicy, irritant foods.

* TREATMENT :-
- उद्वर्तन → Embracing the belved woman,
- स्नान → laying on the comfortable bad
- कर्णपूरण
- अक्षी तर्पण
- शिरो अभ्यंग

Food :- sugercane Juice
- Meat soup
- milk & milk products

* अतिनिद्रा :-

→ अतिनिद्रा → कफवृद्धि → अग्निमांद्य → स्रोतो अवरोध
अतिनिद्रा ← आलस्य ← गुरुगात्रता

* TREATMENT :-
- Sodhana Therapy :- वमन, विरेचन, नस्य, रक्तमोक्षण
- मानसिक उपाय :- भय, चिंता, क्रोध
- शारिरीक उपाय :- व्यायाम, धूमपान
- आहारज उपाय :- रुक्ष, तीक्ष्ण, कटु आहार

* आहार - विहार causing sound sleep :-

अधात

- आहारज हेतु :- शाल्यन्न, शाक्य - आनूप मांस रस, शाली with दधी, क्षीर, ~~मधुक~~, मद्य, स्नेह

- विहारज हेतु :- अभ्यंग - Application of soothing paste
  - वेगोनं on head & face
  - उत्सादन - comfortable bad
  - sleep in proper time

- मानसिक हेतु :- plesure of mind
  - person gets sleep immediatly when the etiology of sleeplessness are removed.

* Duration of sleep acc. to Age :-

→ During sleep the body gets repaired by itself and the brain processes the day's events and helps to sort them.

→ Some sleep more and other sleep less, but both may be normal.

→ The infants and children sleep more while the old people sleep less.

Age	Sleep Requirment
→ ~~Need~~ New born Babies →	16-20 hours
→ Children. →	12-14 hours
→ Adults →	4-10 hours
→ old →	About 5 hours.

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Ahara

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* निरुक्ति :-

हरेहरणे } means to be taken in.

→ Substance by which body tissue are nourished are considered as food.

→ Ahara is substance which build up the body.

→ Any substance ~~which~~ which passes through the throat is called as Ahara.

→ अन्न is a synonyme of Ahara, which means,
→ to be taken in
अन्न → Which nourishes the body.

→ Chakrapani said that Ahara means which is ingested and thus it includes both → diet and → drug substance

* प्रमुखत्व :- Importance

→ One should respect the food every day and one should not critizecize it.

अन्नं बृंहिकराणां श्रेष्ठं ।

→ Anna is best among things which help to do work

→ No medicine is equivalent to food. It is possible make person disease free with just proper diet.

→ Health is dependent on food.

→ A food enhance strength, memory, Agni, life span, luster and ojas.

त्रयोपस्तंभ → Food is one among the त्रयोपस्तंभ

improper food-disease → Most of the incurable disease are produced due to improper food.

proper food quantity time → So intelligence and self-controlled man should consume proper food in right quality, at the right time to prevent disease.

→ Food for living being is maintener of life

→ color, complexion, good voice, span of life, happiness, nourishment, strength all these are dependent on food.

→ Social and vocational activities, vedic Rituals, leading to heaven and salvation even these are dependent to food itself.

wholesome body formation → Wholesome food is responsible for the formation of the body and happiness.

Unwholesome disease → Unwholesome food gives rise to disease and unhappiness

→ Wholesome and clean food helps to enhance the physical, mental, social and even the spiritual aspect of the body.

* आहार द्रव्य वर्गीकरण :-

origin (1) On the basis of origin :- (1) वानस्पत्य - plant origin
(2) जांगम - Animal origin

प्रभाव (2) On the basis of Prabhava :- (1) हितकारी
(2) अहितकारी

(3) On the basis of way to consuming Food:-

way

(1) चूष्य (suckables)
(2) पेय (drinks)
(3) लेह्य (lickables)
(4) भोज्य (etables)
(5) भक्ष्य (etable snacks)
(6) चर्व्य (chewable)

(4) On the basis of taste:-

taste

(1) मधुर
(2) अम्ल
(3) लवण
(4) कटु
(5) तिक्त
(6) कषाय

(5) On the basis of Guna:- 20 types according to Guna.

(6) On the basis of Vargg:- आहारवर्ग (चरक) (अन्नपानविधी)

आहारवर्ग

(1) शूकधान्य (cereals)
(2) शमीधान्य (pulses)
(3) मांस (meat / fish)
(4) शाक - चांगेरी, मूलक
(5) फल
(6) हविष - दूध, आज्यक etc. (मसालाओ)
(7) मद्य
(8) अम्बु
(9) गोरस
(10) इक्षु - इक्षु, मधु, फाणित etc.
(11) कृतान्न (cooked food) - मंड, पेय etc
(12) आहार योनि - Adjuvants food. ex तेल, लवण, घी etc. (तेल & मसाला)

(Hridaya). अष्टांग हृ - शूक - मांस
- शमी - शाक
- कृतान्न - फल
→ औषध

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* आहारविधि विधान :-

→ Ahara is important for life. Also the proper diet, taken in proper manner can lead to a better health. In opposite, proper diet if not taken in proper manner can lead to disease.

→ Healthy individuals as well as some of the patient should follow the things stated below:-
one should eat only that food which is:

(1) उष्णं
(2) स्निग्धं
(3) मात्रावत्
(4) जीर्णे
(5) वीर्य अविरुद्धम्
(7) नातिद्रुतं, नातिविलम्बित
(8) अजल्पन्
(9) अहसन्
(6) इष्टे देशे इष्ट सर्वोपकरणं
(10) तन्मना भुञ्जीत आत्मानम् अभिसमीक्ष्य

① उष्णं (Warm) :-
- Food is taken warm, it is delicious
- Provokes the factors in abdomen responsible for digestio
- Helps in detechment of kapha.
- produce lightness in body.

② स्निग्धं (Unctous) :-
- Helps in downward movement of vata
- Increase the plumpness of the body.
- promotes strength
- strengthen the Indriyas.

(3) मात्रावत् - in proper quantity.
- promotes longevity without affecting vata, pitta, kapha.
- gets digested without any difficulty
- Not disturbes the power of digestion.

(4) जीर्णे आहारे - After the digestion of the previous meal.
→ Before consuming food we should take into consideration whether previously taken food is digested or not.
→ signs that the previously eaten food is digested are feeling hungry again, feeling light, defecation taking place normally etc.

(5) वीर्य अविरुद्धम् - No- contradictory potencies
→ The food which are opposite in virya, quality, guna are not to be taken together.
→ By taking such food which is contradictory in potencies one can afflicted to the disease which arise from food having contradictory potencies.

(6) इष्टे देशे, इष्ट सर्वोपकरणे - In proper place with all accessories
→ The place where we eat food should be clean, hygienic, pleasant. and equiped with all accessories.
→ It affect the persons body and help in proper secretion of enzyme.

(7) नातिद्रुतं - Not in hurry.
- Enters into wrong passage
- One can never determine the taste of food articales

and detect foreign bodies like Hair etc. mixed with them

- नातिविलम्बित - Not too slowly.
- Do not give satisfaction to the individual
- food become cold.

(8) अजल्पन् - without too much talking.
- one should not talk during taking food.

(9) अहसन् - without laughing
- one should not laugh while eating

(10) तन्मना भुञ्जीत - with concentration
आत्मान अभिसमीक्ष्य - with paying due regards to oneself.
- one should take food with full concentration
- one should take food in prescribed manner, with due regards to his own self.

द्वादशाशनप्रविचारणा & द्वादशाशन प्रविचारणा

Sushruta → Sushruta Acharya describes the twelve kind of food.
- such as ~~sheet~~, शीत, उष्ण, रुक्ष, स्नेह, शुष्क, एक काल्य, द्विकाल्य, औषधयुक्त, मात्राहीन, देशप्रसमन, वृत्त्यार्थी.

(1) शीतगुण आहार :- गोधूम, शाली, शस्तीका शाली, मुद्ग, दुग्ध, दाडीम

→ Individual affected by,
- thrist
- burning sensation
- Fainting
- heat
- bleeding disease
- Emaciation
- Alcoholism
- poisoning

(2) उपाकुणा आहार :- कुलत्थ, मद्यु, पंचकोल, Dry grapes.

→ Those in suffering from,
- disease produced by kapha and vata,
- who have had purgation
- who drinks sneha
- with very dry food should take with warm food.

(3) स्निग्ध आहार :- milk, ghee, oil, fat, meat soup.
- person of वातप्रकृति
- dry skin
- tired by sexual intercourse
- performing lot of physical exercise.

(4) रुक्ष आहार :- गोमूत्र, उपोदक, मद्यु
औषध :- शिलाजित, वरुण, गुग्गुलु, त्रिकटा, हरिद्रा

→ People suffering from,
- मेदोरोग, प्रमेह
- have been snehana
- who have kapha in the body

(5) प्रव आहार :- यवागु, दुग्ध, मुद्गो युष
- person who have dryness of the body,
- suffering from thirst and debility.

(6) शुष्क आहार :- यव, चनक etc.
- person have lots of क्लेद,
- suffering from wound,
- in प्रमेह.

(7) एक काल आहार :-

- Person having weak digestive fire eat once in a day.

(8) द्विकाल आहार :-

→ Person having Normal digestive power should eat twice a day.

(9) औषधयुक्त आहार :-

- If the patient dislike the perticular medicine, it should be mixed with food and given to him.

(10) मात्राहिन आहार :-

- Patient having low digestive fire and sick should eat small quantity food.

(11) दोशप्रशमन आहार :-

- Food consumed appropriate - suitable to season and place is Dosha prashamana.

(12) वृत्त्यर्थ आहार :- Food which maintain the healthy status of the body by maintaining the normalcy of deha dhatu.

આહાર પરિણામકર ભાવ :- ઉષ્મા, વાયુ, ક્લેદ, ક્લેદ, કાલ, સંયોગ

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Charak * આઠ આહાર વિધિ વિશેષાયતન :- Eight Basic Factors regarding to diet.

→ Ahara may be Hitakara as well as Ahitkara.

→ The Ahara vidhi visheshayatana means the causative factors which are responsible for the wholesome and unwholesome effect of the food OR the method for the diet intake.

→ For maintaining health every person should consume only Hitakara Ahara.

आचार्य चरक → Acharya charak explained eight factors :-

तत्र खल्विमान्यष्टावाहार विधि विशेषायतनानि भवन्ति, तद्यथा।

प्रकृतिकरणसंयोगराशिदेशकालोपयोगसंस्थोपयोक्तृविकल्पाः ।

(1) प्रकृति - Nature (5) देश - Habit
(2) करण - Preparation (6) काल - time of eating
(3) संयोग - combination (7) उपयोगसंस्था - Dietary Rules
(4) राशि - quantity (8) उपयोक्ता - Condition of the person eating food.

(1) प्रकृति :- Nature

→ Prakriti is Natural quality of food and medicine.
→ Nature of substance like गुरु, laghu etc.
Ex: माष is गुरु, मुद्ग is Laghu.
Meat is heavy, popcorn is light.

(2) करण / संस्कार :- processing of food substance

→ Possesing result in the transformation of the substance and their attributes.
→ Transformation is affected by dilution, Application of Heat, cleaning, washing, churning, storing etc.
(cleaning)

संस्कारो हि गुणान्तरा धानम् ।

→ ex: Curd aggravated दोष when churned turn into Buttermilk which is दोषहर.

③ संयोग :- combination.
↳ means consti of 2 or more foods, leading to new properties

→ Through combination we can enhance the quality of original substance. which is not seen in individual food.

→ ex: Honey and ghee are useful, independently but both are combined together they are poison.

④ राशि :- Quantity.

→ 2 types → सर्वग्रह - total quantity of food consumed
→ परिग्रह - Quantity of individual food.

⑤ देश :- Relates to habitat.

→ This is the place where food is grown

→ Distribution of the substance and also the suitability in respect of place.

⑥ काल : Time.

→ Time is that when the food is eaten on the state of the individual. (Condition of health & Age).

→ Nityaga (Daily) - In the form of day, night time to take food.

→ Avasthik (Conditional) - according to disease one should consume food which is conductive to disease, age etc

⑦ उपयोग संस्था - Rules for dieting

→ This depends on the symptoms of digestion.
→ आहार विधि विधान

(8) उपयोक्ता - Who consumes the food.
→ This means taking food according to once own constitution.
→ Individual is Responsible for the habitual intake of food. एवं औकसात्म्य

* पथ्य आहार :
→ Ayurveda prescribes specific diet in disease condition which are known as Pathya.
Root word → The word Pathya means → way or channel
→ शार्ङ्गधरसंहिता said that pathya is beneficial for patient while apathya harms them.

→ पथ्य : The food which wholesome to the body.
→ A good and proper diet in disease is worth a hundred medicines and No amount of medicine can do good to a patient who does not observe a strict regimen of diet.
→ For very effective treatment Ayurveda leads to prescribed the wholesome & unwholesome diet in every disease.
→ Like acc. to Monden all type of pulses contain the protein as same. But in Ayurveda माष is heavy for digestion where as मुद्ग is light for digestion.
→ Pathya not only advocates intake of wholesome

food but also it directs to follow a certain regimen to fasten the process of recovery from the diseased state.

→ In चरकसंहिता, Acharya Charaka used Pathya as the synonyme of चिकित्सा.

पथ्यम रोगिणाम चिकित्सम अपथ्यं संहार:।

- शार्ङ्गधरसंहिता

→ Sharangdhar explains some pathya kalpanas like मंड, पेय, विलेपी etc.

→ In some ancient texts कृतान्न वर्ग are mentioned in which many pathya preparations are described.

→ कृतान्न वर्ग is used as a Pathya Ahara and it helps to treat and nourishes the patient.

→ There are some pathya described for disease only as well as there are some pathya which can be followed Regularly for healthy individuals.

→ Ex: Taking ginger and salt before food is always good and enhance the Agni.

→ There are some regularly consumed food articles.

Ex: Rakta shali - Tila taila
- Mudaga - Hinger
- cow's ghee - Rohit matsya
- cow's milk - saindhav etc.

* अपथ्य आहार :-

अपथ्य :- The food which is unwholesome to the body.

अमात्राशन :- when food is taken is large proportion -totally lesser proportion

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→ In all disease अपथ्य should be avoided because अपथ्य is responsible factor for various disease.

→ As climbers plants grow in rainy season similarly disease will increase dye to अपथ्य.

→ only pathya can cure disease, but one who does not follow पथ्य cannot be cure by use of 100 of drugs.

→ Apathya Ahara helps in vitiation of doshas.

→ Hence, maintanance of Health and to treat disease for पथ्य Ahara should be consumed.

* The differance in Features and time of intake of food causes disorder.

*

* अध्यशन :- over eating

→ Intake of food before the previous meal has been digested is called Adhyasana.

* समशन :- Mixing of healthy and Unhealthy food together is Samasana.

* विषमाशन :- Taking food too early or on too late than the schedule time is called विषमाशन

→ It is devide into two parts :-

① taking food without schedule time.

② Improper quantity.

* Ahara Dushparinama & Tajjanya Vyadhya :-

→ Ahara dushparinama denotes that the improper transformation of food and defective metabolism of food.

→ मंदाग्नि, विषमाग्नि, तीक्ष्णाग्नि may lead to अग्निमांद्य which again leads to various type of अजीर्ण.

→ This अजीर्ण are presented as Alasaka, Visuchika etc. disorders.

* causative factors for dushparinama :-

1. हिनमात्रा भोजन
2. अतिमात्रा भोजन
3. Untimely food habits
4. विरुद्धाहार
5. Not follow the आहार विधि विधान नियम
6. अहित आहार सेवन
7. Improper cooked, heavy food, dry, Excessive cold.
8. Contaminated
9. Unhygienic food etc.

⇒ Person should always take food in proper quantity.

- The quantity of food varies with time, seasons and with healthy or diseased state of the person etc.
- It never always remains same, so one should judge proper quantity of food before taking it.

→ Acharya Charaka says that proper quantity of food is that which should be digested timely without causing harm to body constitution.

* हिनमात्रा :-

→ The food taken in low quantity does not provide strength, nourishment of the body and ojus, it becomes causes of all types of vata disorders.

* अतिमात्रा :

→ The food taken in heavy quantity produce Ama that vitiates food and Tridosha.

* अलसक :-

→ Indigested food does neither move upward or downward nor gets it digested.
→ That remains in stomach without any movement, that's why is known as Alasaka.
→ Because of दोष & कफ the food remains in stomach inactively and creat obstruction.
→ It produce symptoms like pain, ventigo etc.
→ Vomiting and diarrhoea these two symptoms do not occur in it.

* दोषसमसक :-

→ By vitiated indigested food, channels gets obstructed thereafter excessive vitiated doshas by doing तिर्यक movement make whole body stiff like

a wood ~~steak~~ stick., this is known as दण्डालसक

* Treatment:-

⇒ Alasaka disease is curable condition then indigested food should be expelled out soon by vomiting.

→ For vomiting the water medicated with वचा, salt and मदनफल should be used to drink.

→ After this swedana is done for allevation of भलक्वान

* विसूचिका :- In visuchika,

→ vata dosha produces symptoms like शूल, भ्रम, आनाह, कंप

– pitta dosha produces symptoms like दाह, ज्वर, अतिसार, मूर्छा

– kapha dosha produces symptoms like छर्दि, शूल, excess कफ, vocal obstruction etc

* Treatment:-

– Agnikarma at the heal is considered best.

– Pt. should do fasting on same day when visuchika occurs and treatment similar to ~~purv~~ विरेचन therapy should be followed.

* आमविष :-

– Person who take incomptible food and untimely food habits, who frequently suffer from indigestion, the आमदोष produce similar features like poison.

→ It is very painful, similar to poison, requires opposite treatment.

* आमाजीर्ण :-

– Indigestion occured by kapha. ⇒ langhana

- symptoms :- edema of eyes - Nayseq
  - excess salivation - heaviness.

* विष्टब्धजीर्ण :- due to वात दोष → swedana
* विदग्धजीर्ण :- due to पित्त दोष → vamana
* विलम्बिका :- Excessive indigestion due to accumulation of Ama
  - symptoms & treatment = आमाजीर्ण
* रसाशेषजीर्ण :- due to Residual presence of Rasa:
→ In this pt. should sleep for some time without eating anything

* सन्तर्पणजन्य & अपतर्पणजन्य व्याधि :-

Santarpana

* CAUSES :- Over nourishment with,
  - स्निग्ध - नवान्न
  - गुरु - नवमद्य
  - मधुर - मांस
  - पिच्छील - गोदुग्ध and its preparation
- Adverse to physical activity - sugarcane product
- दिवास्वाप (↑) sedentary life
- laying on bad etc.

* Disease :-

- प्रमेह - पाण्डु - तन्द्रा - शोफ
- प्रमेहपिडिका - आमप्रदोष - क्लैब्य - आलस्य
- कण्डू - अरोचक - गुरुगात्रता - कोध
- छर्दि

(Unctuous)

* Treatment:-

- विरेचन
- वमन
- रक्तमोक्षण
- व्यायाम
- उपवास
- स्वेदन
- धूमपान
- intake of रुक्ष आहार
- application of churna प्रदेह

- अभया + तक्र
- त्रिफला + तक्र

} प्रमेह ⇒ अपतर्पण जन्य औषध

* अपतर्पण :-

cause = अतिसेवन of वमन, विरेचन, रक्तमोक्षण, व्यायाम, उपवास, धूम, स्वेदन etc

→ The disease caused by under Nutrition.

→ Loss of body reduce Agni, Bala, Oja, Varna, Sukra, Mamsa etc.

* Disease:-

1 - ज्वर
2 - कास
3 - पार्श्वशूल
4 - अरोचक
5 - उन्माद
6 - श्लीपद
7 - weakness in power of hearing (बाधिर्य)
8 - obstruction in allimination of urine & stool.
9 - pain in legs, thighs & calf muscles
10 - pain in body parts, bones & joints.
11 - disease due to vitiation & upward movement of vata.

* Treatment:- संतर्पण therapy.

→ Treatment should be Administered slowly depending upon देह, Agni, dosha, kala, Matra etc.

→ Mamsa Rasa → Dugdha → Othreet → Snana → Basti, → Abhyanga → Tarpana mantha etc. are given.

→ Manth → बदर, भार्द्विका, आमलक, दाडिम, पारुषक

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Definition

* विरुद्धाहार (Incomptible food) :-

⇒ **Definition :-** The food, ~~drinks~~ drinks or drugs which aggravates the doshas but not expel out of the body called Viruddha.

⇒ **TYPES :-**

(1) देश विरुद्ध :- रुक्ष-तीक्ष्ण आहार in आंगलदेश
शीत-स्निग्ध आहार in आनुपदेश

(2) काल विरुद्ध :- रुक्ष-शीत आहार in Winter, कटु-उष्ण in summer

(3) अग्नि विरुद्ध :- गुरु आहार in मंदाग्नि, लघुआहार in तीक्ष्णाग्नि

(4) मात्रा विरुद्ध :- अतिमात्रा, Honey + ghee in equal quantity

(5) सात्म्य विरुद्ध :- Use of मधुर-शीत food for a person who is Used to कटु-उष्ण food. → असात्म्य

(6) दोष विरुद्ध :- Use of वात वर्धक आहार-विहार in वात प्रकृति person

(7) संस्कार विरुद्ध :- peacock meat in castor oil → produce poisoning

(8) वीर्य विरुद्ध :- शीतवीर्य + उष्णवीर्य combined taken.

(9) कोष्ठ विरुद्ध :- Mild laxative in क्रूर कोष्ठ, Strong laxative in मृदुकोष्ठ

(10) अवस्था विरुद्ध :- वात vitiating sub. given to → person indulge excessive physical work, sex, walking
कफ vitiating sub. given to person who indulge दिवास्वाप, sadentary lifestyle.

(11) कर्म विरुद्ध :- one takes food before elimination of feaces, urine without appetite or hunger.

(12) परिहार विरुद्ध :-

(13) उपचार विरुद्ध :- Cold things after intake of ghee.
Hot things after intake of pig flash.

(14) पाक विरुद्ध :- uncooked food, overcooked food.

(15) संयोग विरुद्ध :- Amla ahara + milk.

(16) हृद् विरुद्ध :- Not pleasant in taste food, Unpleasant.

(17) संपत विरुद्ध :- Not matured, over matured, decay food.

(18) विधि विरुद्ध :- Rules of diet not followed called विधि विरुद्ध
Eg taking meals in unhygenic place, while laughing.

* Examples:-

- sour substance + milk.
- After consuming green veg. + milk
- मूलक + गुड़
- Fish + milk. (cilicima variety)
- ghee kept in bronze vessel more than 10 days.

* Disease occured by विरुद्धाहार :-

- ज्वर	- शोथ	- मृत्यु	- अर्श
- उन्माद	- मूर्च्छा	- मद	- छर्दी
- कुष्ठ	- गलग्रह	- पाण्डु	- blindness

* Treatment :-

- वमन → शमन चिकित्सा opposite to their Nature
- विरेचन of disease.

* Viruddha Ahara no has any effect on, :-

- suitability, - strong digestive power
- small quantity - in young age
- people who do Regularly Exercise
- who take sneha in food
- who have good digestive power
- who are young
- incomptible food if taken in small quantity

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* षड्रसाभीक्षणस्य महत्व :-

→ There are six types of Rasa present in substance
(1) मधुर (4) कटु
(2) अम्ल (5) तिक्त
(3) लवण (6) कषाय

→ Tastes are an inherent part of all substances which have ~~capa~~ capacity to reduce or increase the vitiated dosha and bring about a equillibrium amongst them.

→ The ~~rasa~~ ~~ste~~ strength of Rasa increase in respective manner as follow:-
मधुर → अम्ल → लवण → तिक्त → कटु → कषाय.

→ सात्म्य is of three types → प्रवर, मध्यम & अवर.

→ Among them use of all ~~three~~ six Rasa is प्रवर.

→ Use of 2 or 5 rasa is Madhyama.

→ Use of only 1 Rasa is Avara.

→ Intake of all six Rasa is best among strength enhancing Factor.

→ Even we have to take all 6 Rasa in our daily Food.

→ One should consume food in following order, so there is proper digestion of Food.

→ One should consume food with full concentration begin with मधुर, अम्ल and लवण Rasa.

→ In middle कषाय & कटु Rasa.

→ In the end तिक्त रस

→ To maintain physiology of aggravated वात, पित्त, कफ.

almost
Cereals - ↑ carb - e.g. ઘઉં, ચોખા, બાજરી
Pulses - High Protein (દાળો, કઠોળ)
મગ, અડદ)

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* Food (dietic) standards :-

→ These are the standards to maintain quality of food products & ruled by government.
(FSSAI = Food safety and standered Authority of India)

(1) Codex alimentarius :-

→ The codex Alimenterius commission which is the principal organ of the Joint WHO food standard programme formulated food standerds for international market.

(2) PFA standard :-

→ Made under the prevention and food Adulteration Act. by central commitee for food standards.
→ A purpose of the PFA standards is to obtain Minimum level of quality of food stuff attainable under indian condition.

(3) The Agemark standard :-

→ These standard is set by the directorated of Marketing and Inspection of the Government of India.
→ The Agmark gives the consumer an assurance of quality.

(4) Bureau of Indian standard :-

→ The ISI mark of any food article is a guarantee of food quality as standard prescribed by
ISI = Indian Standerd Institute

AA - 24 → 9 - EAA - obtained from food
↘ 15 - NEAA - synthesizes the body

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Bureau of Indian standard for the community.

→ The Agmark and ISI standard are not mandatory, they are purely voluntary but they express degree of excellence above PFA standards.

* PROTEIN & CHON, 20%, 24 Amino Acid → 9 EAA
↘ 15 NEAA

→ Protein is one of the major macronutrients. 29
→ It contains C, H, O, N.
→ some protein contain sulpher and phosphorus.
→ Protein constitute about 20% of the body weight in an adult.
→ Protein are made up of smaller units called Amino acids.
→ Our body Needs 20 Amino acid → 9 - EAA.
↘ 11 - NEAA.
- 9 are Essential Amino Acid because they are obtained from dietary source.
- 11 are Non-essential because body can synthesize them.
→ A protein is said to be biologicaly complete if it contains all the EAA in required amount.
When one or more EAA is less, the protein is said to be biological incomplete.
→ From the nutritional point, Animal protein are superior to vegetable proteins because they are biologically complete.

RDA = Reccomonded Dietary Allowness.

PEM ⇒ Kwashiokor, Marasmus, growth Retardation.

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* FUNCTIONS :-

✓ Required for general growth and body building
✓ For repair and maintanance of body tissue.
✓ Maintanance of osmotic pressure.
- Required for the supply of the essential amino acids which cannot be synthesized in the body
✓ Secondary Role as energy source.
- In synthesis of antibodies, Hb, plazma, hoomones etc. plasma proteins, enzymes coagulation factors

* SOURCES :-

① Animal source :- Milk, Egg, fish etc.
- Meat - cheese

② vegetable source & pulses : - Beans - oil seeds etc.
- cereals - Nuts

→ When cereals and pulses are mixed all needs of EAA is covered, so people should be counselled for eating mixed diet.

* Requirment :- Adult = 1gm/kg body weight.
- for othe groups mentioned in RDA table.

* Deficiency disorder :-

- low birth weight
- Nutritional anamia
- PEM - protein energy malnutrition :- cause in the infants to "Food crap" between the intake and requirme

sugar, starch, cellulose.

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* CARBOHYDRATES :- 4 K cal / gm

→ carbohydrates are chemically C, H, O.

→ carbohydrates are one of the Macronutrients.

→ carbohydrates in food are present in the form of sugar, starch and cellulose.

→ The simplest component of ~~carb~~ carbohydrate is Glucose.

→ There are four types of carbohydrate :-

(1) Monosaccharides (glucose, fructose)

(2) Diasaccharides (maltose, sucrose)

(3) Oligosaccharides

(4) polysaccharides (starch)

→ Polysaccharides provide a number of monosaccharid units on hydrolysis.

But the uncooked starch in Food is not easy to digest, as the digestive juice can't penetrate the cell wall of plant, which contains the starch.

* SOURCES :-

(1) starch :- cereals, roots and tubers.

(2) sugars :- Canesugar, beet root sugar, fruit sugar e

(3) cellulose :- Dietary fibers.
- Indigestable to human being.

* FUNCTIONS :-

- Main source of energy
- They are essential for oxidation of fats and

synthesis of certain amino acids.

- Different starches are used as thickning agent. are corn flour.
- The carbohydrate reserve of a human adult in about 500 gm. This reserve is rapidly decrease when a man is fasting.
- If a dietary carbohydrate do not meet the energy need, the body fats and proteins are used to maintain glucose homeostasis.

* Requirement :- Carbohydrate intake should be 50 - 70% of total energy intake.
  - → measured in kcals / day.
  - → RDA table.

* Disorders:

PEM

- Protein energy malnutrition in children,
- growth retardation,
- weight loss etc.

1 gm = 4 KC energy

* **FAT:-**

- Fats are chemically triesters of Alcohol.
- They are solid at 20°c, if liquied then they are called oils.
  - Stored in adipose tissue
  - mostly form into triglycerides
  - 1 gm adipose tissue = 7.7 KC energy

→ Fats and lipids are classified as :-

① Simple lipids – tryglycerides (TG)
② Compound lipids → phospholipids
③ Derived lipids → cholesterol

→ On hydrolysis of fat, it devides into fatty acids and glycerol.

→ ~~Fatty~~ Hydrolysis of Fat [Fat = fatty acid + glycerol]

Fatty Acids | Glycerol

Saturated (eg: lauric, palmitic) → Animal FAT

Unsaturated → Monounsaturated fatty acid (MUFA) eg: oleic acid

Unsaturated → Polyunsaturated fatty Acid (PUFA) eg: linoleic acid → found in vegetable oils. (Except coconut & palm oil)

→ Fish oil is animal fat but it contain only PUFA & ~~MUFA~~ MUFA

* EFA = Essential fatty acid :-

→ EFA is those that cannot be synthesized by hymans. They derived only from Food.

→ most IMP EFA is linoletic Acid → it is basic for production of other EFAs.

* SOURCE :-

① Animal fat :- cow, buffalow, pig, poultry etc.
→ Ghee, butter, milk, cheese, eggs, meat etc.

② Vegetable Fat :- Ground nut, mustard, sesame, coconut oil.

③ Other sources :- Small quantity of fat are found in cereals, pulses, nuts & veges.

- visible Fats :- that are seperated from their natural source. Ex :- ghee from milk
- Invisible fats :- which are not visible to the naked eyes and can not be seperated.

* FUNCTION :- → Provides 9 Kcal/gm — high energy food
spares proteins from being used for energy

- serve as vehicle for fat soluble Vitamin
- beneth skin provides protection against cold
- suppor viscra of body :- hear, kidney and intestine.
- concentrated source of energy.
- Number of studies suggested that MUFA lowers risk of coronary heart disease, cancer and inflammatory problems.

PLV growth और सेहत

* Requirments :- Not more than 20% of total energy intake

* Disorders :-

- Obesity :- Due to excessive use of fat.
- Phrenoderma (toad skin) :- due to defficiency of EFA.
- coronary heart disease :- High intake of saturated fat
- cancer :- Due to high fat, risk of colon and breast cancer is increased.

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* VITAMINS :-

→ These are the micronutrients.

→ vitamins are organic compound, required by the body in very small amount.

→ vitamins are divided into two groups:-

① Fat soluble - A, D, E & K.

② water soluble - B complex & C.

* VITAMIN - A (Retinol)

carrots, spinach, broccoli, potatoes, mango, papaya

→ It includes → Retinol.

→ pre vitamin → β - carotene.

* SOURCES :-

① Animal food :- - Liver - eggs - butter - cheese - milk - fish - meat etc.

- Halibut - fish liver oil is the richest source of vit. A.

- Used as nutritional suppliment not as food.

② Plant food :- Leffy vegetables - green & yellow fruits, vegetables

- Carrot is the richest plant source.

- found in the form of pre vitamin β - carotene, which is converted to retinol in the small intestine.

③ Fortified food :- cereals, fortified milk etc.

Maintain Normal function of
Glandular & Epithelial tissue.

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* FUNCTIONS:-

- integration of eye & vision
- It participate in the production of Retinal pigments which are needed for vision in dim light.
- It is necessary for maintaining the normal functioning of glandular and epithelial tissue which line the intestine, Respiratory, urinary track, skin and eyes.
- Required for Normal skeleton growth and tooth development.
- Increase immunity against infection
- Protect some epithelial cancer like bronchial cancer.

* Requirment:- 600 µg for adults.

* Deficiency Disorder:-

- earliest sign of vit A deficiency → Night blindness.

→ Conjunctinal Xerosis :- this is first clinical sign of vit. A deficiency.

- The conjunctiva becomes dry and non-wettable.
- It appears muddy and wrinkled.

→ Bitot's spot :- It is a triangular, pearly-white, yellowish foamy spot on the bulber conjuctiva on either side of cornea.

→ Corneal Xerosis :- cornea appears dull, dry, opique.

- In more severe deficiency there may be corneal ulceration.

* Prevention :- vit A prophylaxix programme in children.

* Treatment :- 2 lakh I.U. (110 mg) orally for 2 days

* VITAMIN C :- Ascorbic Acid.

- water soluble vitamin.
- It is one of the unstable nutrients and easily destroyed by,
  - ✓ Atmospheric oxidation
  - ✓ Exposure to light ✗
  - ✓ High temprature ✗
  - ✓ Alkalinity ✗
  - ✓ - metal ions. (specially copper).

* SOURCE :-

- Fresh fruits → specially citrus fruits, Strawberris
  - Ex: Amla, guava, lime, orange, tameto
- Green leafy vegetables → richest
- Germinative pulses contain good amount of vit. c.
- → Amla is the reachest source (600 mg / 100 gm) ✓
- → Guava is the second reachest source (212 mg / 100 gm) ✓

* FUNCTIONS :-

- Needed for the formation of collagen.
- collagen provides supporting matrix for blood vessels, connective tissue, bones, cartilages.
- facilitates absorption of iron from vegetable foods. by reducing ferric iron to ferrus iron.
- → Ascorbic acid is easily oxidize. It is able to protect other substance from oxidation, acting as an antioxidant.

* Requirment :- 40 mg / day

* Deficiency Disorder :-

→ scurvy :- weakness, swollen, Bleeding Gums.

→ subcutaneous bruising, bleeding into skin & joints
- Delayed wound healing
- weakness, anemia.

* VITAMIN - D

→ Vit D. has two nutritionally important forms.

→ ~~Vit D~~ vitamin D_2 :→ Calciferol ★

→ vitamin D_3 → cholecalciferol ★

→ Vitamin D is metabolically inactive unless it undergoes endogenous transformation into active metabolite.

→ Active metabolite → 25 Hydroxy cholicalciferol → liver
→ 1,25 Dihydroxy choly calciferol → kidney

→ These metabolites are bound to specific transport proteins and are carried to the target tissue, bone and intestine.

→ Vit. D is stored in Adipose tissue of body.

→ Vit D is considered as kidney hormone because it ~~don~~ does not fit in the def. of vit. ~~tad~~ that is, a substance which must be obtained by dietary means because of lack of capacity in the human body to synthesize it.

→ Vit D can be synthesized in the body by simple explosure to sunlight even for 5 min / day.

* SOURCE :-

(1) sunlight :- By UV rays of sun light
7 - dehydro~~xy~~ cholesterol (stored in skin)
changed into vit. D.

(2) Food :- Animal origin :- liver, eggs, butter, cheese, Fish, human milk, ~~beeswax~~

Fortified food :- milk, ~~घी+पीनट~~ बटर etc.

→ Halibut - fish liver oil is the richest source of vit D (500 - 10000 µg / 100 gm)

ve + Ag
ver ≠ D
kidney

* FUNCTION :-

- promotes intestinal absorption of calcium and phosphorus.
- Increase tubular reabsorption of phosphate
- permit normal growth of person
- Necessary for minerals which are needed for formation of bone and teeth.

* Deficiency disorder :-

(1) Rickets :- is observed in young children of 6 month to 2 year of Age.

- There is reduce calcification of growing bone.
- The bony diformities includes curved legs, deformed pelvis, pigeon chest.
- The milestones of devlopment such as walking and teething are delayed.

(2) Osteomalacia :- This is a disease of adults specially of women during pregnancy and lactation when vit D requirment is increased.
- In this the long bone becomes curved.

* Prevention :-
- Regular explosure to sunshine.
- vit D fortification of food. Eg milk
- Prophylaxis of children by supplimentation of vit D.

* Excessive intake of vit D :-
- Anorexia
- Nausea
- vomiting
- cardiac arrhythmia
- thurst
- drowsiness
- Coma

* Requirment :- 2.5 µg or 100 IU.

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* **VITAMIN-E** :- Tocopherol.

→ Previously it was known as antisterility vit. because its deficiency caused sterility in mouse, but it has not been seen in human being.

* **SOURCE** :- Vegetable oils
  - cotton-seed oil
  - sun flower seed oil
  - egg yolk
  - butter etc.

→ Food rich in PUFA (poly Unsaturated fatty acids) are also rich in vitamin E.

* **FUNCTIONS**:-

→ Regulation of immune response through cell medicated immunity.

→ Used in food industry as antioxidants.

→ Prevents oxidation of β-carotene, Vit A, vit C.

→ Prevents lipid peroxidation of PUFA cells.

* Requirment :- 0.8 mg / gm

* Deficiency disorder :- Not known.

* VITAMIN K :-

→ It occurs in two major forms :- → vit K_1
→ vit K_2.

* SOURCE :-

K_1 - Fresh green vegetables, some fruits, milk (cow's milk)

K_2 - synthesized by intestinal bacteria.

→ vit K is stored in Liver.

* FUNCTIONS :-

→ stimulates the production and release of many coagulation factors.

→ Helps in blood clotting.

* Requirment :- 0.03 mg / kg in adult.

→ soon after birth all infants should receive a single intramuscular dose of vit K (0.1 - 0.2mg) because they have minimal stores of prothrombin at birth and lack of an established intestinal flora.

* Deficiency disorder :- Long term administration of antibiotic doses for more than a week may temporary supress the normal intestinal flora and may cause deficiency of vit K.

- Bleeding gum, ☆
- UTI Bleeding ☆
- Increase in clotting time after bleeding ☆

* Prevention :-

→ Use of vit K and probiotics after use of antibiotics.

* MINERALS :- (खनीज लवण) :-

→ This is a group of micronutrients under the protective and regulative food.
→ They have 3 major groups :-
(1) Major minerals :- calcium, sodium, magnessium, phosphru
(2) Trace elements :- Iron, zinc, copper, cobbalt.
(3) Trace contaminant with unknown function :- Lead, mercury, aluminium, boron etc.
→ Minerals forms about 4% of body weight.

* functions :- Maintain tone of muscle & blood.
- stimulates digestive secretion
- Maintain acid-base balance
- Maintain rigid structure like bone, teeth etc

(1) calcium :- chief structure of bone & teeth
- control rhythmic activity of heart
- control muscle contraction
- Necessary for blood clotting.

* Source :- Milk. - Cheese
- eggs. - dark green leefy vegetables.

* Deficiency:- poor devlopment of bone & teeth.
- delayed blood coagulation.

(2) Phosphorus :- Essential for multiplication of cell & growth of body.
→ Nessesary in formation of energy (ATP)

* Source :- Cheese, Nut, ege yolk, pulses etc.

* Deficiency:- bone becomes soft
- Rickets in children
- osteomalacia in adult
- osteoporosis

(3) Iron (Fe) :- Essential for transportation of oxygen.
- Major component of pigment Hb in red blood cell.

* Source :- Pulse, Cereal, Jaggery, dry fruits etc.

* Deficiency :- Anemia
- cause delayed devlopment in children.
- weakness
- pale skin.

(4) Iodine (I) :- proper function of thyroid gland.
Thyroxin and tri-iodothyronin are imp hormone for, - Body's metabolic activity
- Engergy production in cells.

B12 = macrocytic anemia

* source :- ~~source~~ salt, sea fish, onion, egg etc.
* Disorders :- Iodine deficiency disorder (IDD)
  - Goiter

(5) Copper (Cu) :- Help ~~in~~ in formation of Hb in blood.

* source :- Shellfish, whole grains, beans, nut, potatoes.
* Disorders :- Genetic disorder
  - muscle weekness
  - Anemia.

* VITAMIN - B :-

		SOURCE
- B_1	- thiamine →	sunflower seed, wheat gram (Beriberi)
- B_2	- riboflavin →	meats, mushrooms (Ariboflavinosis)
- B_3	- niacin →	chiken, lentils (pulses), (Pellagra)
- B_5	- Pantothenic acid →	Liver, fish, yogurt, avocado (Burning feet syndrome)
- B_6	- pyridoxine →	salmon, potatoes
- B_7	- biotin →	Yeast, eggs, salmon, cheese
- B_9	- folate/folic →	leafy green veg, liver, beans
- B_{12}	- cobalamin →	meat, eggs, seafood, dairy. (Megaloblastic anemia)

* Disorders :- Immune system disorder
  - Anemia
  - gestritis
  - Weakness
  - body ache

* Concept of balanced diet in Ayurveda :-

→ An Ancient ~~bt~~ balanced diet consists food articles which are explained in नित्यसेवनीय आहार
→ The food articles which are adviced to take daily will fulfill the body requirment.
→ The food articles which have similar qualities.
→ Ahara should be consumed in proper quantity the quantity should be depend on ~~one~~ one's Agni.
→ The quantity of Ahara which doesn't disturb the prakriti, normalcy of Dhatu and dosha and which get digested in proper time is regarded as proper Matra (quantity).
→ One should take food articles that which maintain the health and prevent the unborn disease.
→ Ideal health means positive and perfect health and merely absence of disease.

* नित्य सेवनीय द्रव्य :- (Acc. to चरक आचार्य)

→ Food which are hita (हित) to the body like शाली (rice), मुद्गा (green gram), सैंधव लवण (Rock salt) आमलकी (Gross berry), यव (Barley), अंतरिक्षा जल (rain water), पय (milk), घृत (ghee), जांगल मांस (meat), मधु (Honey).
→ These food consume regularly for the maintainance of health and prevention of disease

(1) षष्टिका :- A kind of rice which grows quickely
- becomes mature within 60 days.
- therfor light on digestion.
- Rich in carbohydrate.

(2) शालि :- Also call Red rice. (रक्त शालि)
- Rich in carbohydrate

(3) मुद्ग :- It is a pulse called green gram
- similar to lentils or dal.
- light on digestion
- Rich in protein calcium, potassium, phosphorus.

(4) सैंधव :- called Rock salt.
- powdery, light pink in colour (K)
- composition : more potessium than sodium.
- this salt is cooling unlike the other salt.

(5) आमलकी :- Fruit indigineous to India
- Rich in vit-C and calcium.
- Rejuvinative, Antioxident.

(6) यव :- light, laxative, diuretic
- कफनाशक Removes कफ
- Rich in carbohydrate, Vit-B_1, B_2

(7) अंतरीक्ष जल :- dye to environmental pollution the meaning should take pure water

ઘઉંમાં = ગોળમુખ વાળા પાત્રોમાં ભરાય માવા
જાવની, પાપડ ઇત્યાદિ, ચોમાસાની
માટલામાં ભરી, કાંકરા દિવસોમાં, ઠંડી
ઋતુમાં સેવન કરવા

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— The source of water determines the doshika qualities.

— Hot water reduce kapha and body weight while cold water increase kapha and body weight

— maintains the fluid in body

(8) Milk :- comes fresh from cows are best

— It is easily digestable if boiled and drank warm

— light in digestion, nourishing the body

— Rich in fat, protein, vitamin, Mineral.

(9) Ghee :- clarified Butter

— Best among ઘીમાં ઘરનું

— પિત્તશામક, also વાતશામક

— Rich in fat

— અગ્નિવર્ધક digested easily

(10) મધ :- કફશામક, પિત્તશામક (secondary)

— must be used Raw, uncooked

— lighter in colour means the less sharpness.

* Balanced diet for different sections of people in society :-

→ To promote healthy diet, Govt. and other official department of country issued guidlines.

→ National institute of Nutrition issued guied lines. for indians for a balanced diet and good health throughout life.

⇒ Reference man & woman:
→ 8 hrs for occupational work
→ 8 hours for sleeping
→ 6 hrs sitting & moving
weight = 50 to 60 kg
height = 160 cm
→ 2 hr for walking etc.

* composition of balanced diet :-

→ Balanced diet is one which provides all the nutrients in required amount and proper proportion.

→ A balanced diet should provide :-
- 50-60% calories from carbohydrates.
- 10-15% of protein
- 20-30% of both visible and invisible fat.

→ In addition provides,
- dietary fibers,
- pytochemical etc.
- Antioxidents.

* Recommended dietary allowness (RDA) for average indian :-

→ To maintain proper body function, body requires different nutrients, in different proportion, depending upon different factors like,
- Age,
- sex,
- activity
- body weight,
- height,
- physiological condition.

→ Recommanded Dietary allowness (RDA) is defined as " the intake of nutrient derived from diet which keeps nearly all people in good health."

→ The indian council of Medical Research and RDA. for different nutrients, for different age groups, for different activities, based on safe allotment as given by Food and Agriculture organizati (FAO) and WHO.

* Social Aspects of Nutrition :-

→ Food means not only protein, fat, minerals, vitamins and other nutritions - but much more.
- Hunger and malnutrition are problem everywhere.

* Problems of malnutrition :-

→ malnutrition has been defined as " a pathological state resulting from a relative or absolute deficiency or absance of one or more essential nutrients."

→ It comprices four forms : (1) Under nutrition
(2) over nutrition
(3) imbalance
(4) specific deficiency.

(1) Under nutrition :- this is the condition which results when insufficient food is eaten over an extended period of time
⇒ It is called starvation

(2) over nutrition :- this is the condition which results when excessive quantity of food consumed over an extended period of time.
⇒ The incidence of obesity and diabetes in western society is example of over nutrition

(3) Imbalance:- It is a pathological state resulting from a disproportion among essential nutrients. or absolute deficiency of any nutrient.

(4) Specific deficiency:- It is a pathological state resulting from a relative or absolute lack of a individual nutrient.

⇒ There are many social factors which influence the state of nutrition in a society.

(1) conditioning influenses:-

→ In poor environment conditions children may suffer from infections like diarrhoea, worms, measles, malaria etc.

→ This infection cause malnutrition and malnutrition increase the chance of infection. ex Cholera

(2) Cultural influence:-

→ (A) certain foods are not used by perticular society due to their food habits, traditions and customs, believes etc.

(B) Religion shows influence on food habits, ex Hindus not ~~no~~ eat meat, fish, eggs, onion etc.

(C) Personal likes and dislikes play an important role in food selection.

(D) cooking method effects the nutritive value of food,

→ prolonged boiled food in open pan and drained rice water at the end of cooking decrease the nutritive value.

(3) Socio - economic factor:- Poverty, lack of knowledge about nutrition, lack of sanitation, large families etc. cause malnutrition

(4) Food production:- Increase food production is responsible for increase food consumption at family level.
→ But uneven distribution of food in country cause malnutrition

(5) Health and other service:- Nutritional surveillance
- National Rehabilitation
- nutritional supplimentation
- health education
→ these measures improves the level of nutrition in a community.

(E) * Balanced Diet :- (Acc. To Modern)

→ A balanced diet is one which provides all the nutrients in required amount and proper proportion
→ The three proximate principal of food is protein, carbohydrate and Fat.
→ for energy food sources are carbohydrate & fat
→ for growth and devlopment food source are protein
→ different foods are grouped based on their function and major nutrient contribution :-

(1) Milk & its products
(2) Meat / Poultry
(3) Cereal
(4) Fruits
(5) Vegetables
(6) Fats / oils.
(7) sugers

→ There are No single food providing all essential nutrients in sufficient amount.
→ Different food provide different nutrient.

* Classification of food according function:-

1. Energy food:- cereals - oils
- sugers - nuts
- starchy veg. - Butter etc.

2. Body building food:- Protein Rich food.
- milk and their products.
- egg, meat, fish, poultry etc.
- pulses, legumes.
- Nuts

3. Protective food:- Vitamin and mineral rich food source
- fruits and vegetables.

→ Nutrient value depend upon nutrient density

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(1) धान्यवर्ग / शूकधान्य (cereals and millets) :-

→ Suka means outer covering of grain.

(1) **शालीधान्य** / शाली चावल :- शीतवीर्य, मधुर रस-विपाक, स्निग्ध, शुक्रल्य, मूत्रल्य
Best
- शीतवीर्य
- मधुररस
→ अल्पवातकारक

(2) षष्ठिधान्य (साठी चावल) :- शीत, मधुर, लघु, स्निग्ध
- स्निग्ध, वातशामक
→ त्रिदोषशामक
except यव

(3) गोधूम (गेहूँ) :- शीतवीर्य, मधुर, गुरु, स्निग्ध
- लघु
except गोधूम
→ वातशामक
→ वीर्यवर्धक, जीवनीय, बृंहणीय

(4) यव (जव) :- शीत, मधुर-कषाय, लघु, रूक्ष
→ वातकारक, ककनाशक
→ मलकारक (laxative)

(2) शमीधान्य (pulses) :-

(1) **मुद्ग** (green gram) :- शीतवीर्य, कटुविपाक, कषाय-मधुर रस
- लघु, रूक्ष
- कफ-पित्त शामक
- सर्वश्रेष्ठ

(2) राजमाष (राजमा) :- शीतवीर्य, मधुर-कषाय रस
- रूक्ष, लघु
- वातकारक, ककनाशक
→ शुक्रनाशक, मल

③ चणक :- शीतवीर्य, मधुर - कषाय रस
- लघु, रूक्ष
- कफपित्तशामक, वातवर्धक

④ माष (Black gram) :- उष्णवीर्य, मधुर रस
- गुरु, स्निग्ध
- वातशामक
- बल्यवर्धक, वीर्यवर्धक, पुंसत्वकारक

⑤ कुलत्थ (Horse gram) :- उष्णवीर्य, कषायरस, अम्ल विपाक
- कफवातशामक, पित्तवर्धक
- श्वास, कास, हिक्का, अर्श में लाभकारी

⑥ तिल (sesame seed) :- उष्णवीर्य, मधुर, कटु तिक्त कषाय रस
- स्निग्ध, गुरु
- वातनाशक, कफपित्तवर्धक
- बल्यवर्धक, केश्य, त्वच्य.

(3) मांस वर्ग (Meat) :-

⇒ 8 types

① प्रसह
② भूमिशय
③ आनूप
④ जलज
⑤ जलचर
- उष्णवीर्य, मधुर रस
- गुरु, स्निग्ध
- वातनाशक, कफवर्धक
- बल्यवर्धक, मांसवर्धक, वीर्यवर्धक

⑥ विष्किर
⑦ प्रतुद
⑧ प्राङ्गण
- शीतवीर्य, मधुर कषाय रस
- लघु
- वातकारक

(4) शाकवर्ग (Leafy vegetables) :-

① कलाय (peace), वास्तुक (Bringle) : शीतवीर्य, कटु तिक्त रस
करेला कुष्मक (bitter guard), पित्तपापडा :- कफपित्त शामक

② आलु (potatos) शीतवीर्य, मधुर रस
पालक (spinech) :- गुरु, रुक्ष = अलाबु (शीतवीर्य)
- ओजोवर्धक

③ न्यग्रोध, अश्वत्थ शीतवीर्य, कषायरस } पंचवल्कल
उदुम्बर, प्लक्ष :- रक्तशोधक, पित्तातिसारनाशक }

④ भिण्डी (ladies' finger) } वातपित्त शामक
बेल्ला
मिर्च्ची

⑤ अलाबु (लौकी - guard) :- शीतवीर्य, गुरु, रुक्ष

⑥ सरसो (mustard) :- त्रिदोषकारक
मल-मूत्र अवरोध

(5) हरितवर्ग (Non leafy vegetables) :-

① आर्द्रक :- उष्णवीर्य, कटु रस
(ginger) - गुरु, रुक्ष, तीक्ष्ण
- कफवातशामक
- दीपन, रोचन

② जम्बीर :- उष्णवीर्य, अम्ल रस
(Lemon)

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- गुरु, तीक्ष्ण.
- कफवात शामक
- रोचन, दीपन, मुखशोधन, सुगन्धयुक्त

③ पलाण्डु :- उष्णवीर्य, मधुर, कटु रस
(onion) - गुरु, स्निग्ध, तीक्ष्ण
- वातशामक, कफकारक
- बल-वीर्य वर्धक

④ लशुन :- उष्णवीर्य, अम्लवर्जित पंचरस
(Garlic) - स्निग्ध, गुरु, तीक्ष्ण
- वात-कफ शामक
- कृमि, किलास, गुल्म (treatment)

⑤ गाजर :- उष्णवीर्य, मधुर-कटु रस
(carrot) - लघु, तीक्ष्ण
- त्रिदोषशामक
- अर्श, रक्तपित्त, ग्रहणी

(6) फलवर्ग (Fruits) :-

① मुनक्का (grapes) :- शीतवीर्य, मधुर रस
- स्निग्ध
- वृष्य, बृंहणीय, तृष्णा, श्वास, रक्तपित्त

② खर्जुर (Dates) :- शीतवीर्य, मधुर रस
- बृंहणीय, तर्पणीय
- गुरु
- वातपित्त नाशक

③ आमलक :- शीतवीर्य, लवण वर्जित पंचरस
- गुरु
- कफपित्तशामक

④ जम्बु :- शीतवीर्य, मधुर कषाय रस
- गुरु
- कफपित्तशामक, वातकारक

⑤ दाडिम :- उष्णवीर्य, मधुर-अम्ल कषाय रस
- स्निग्ध
- वातनाशक
- अग्निदीपक

⑥ आम्र (mango) :- पक्व ⇒ वायुनाशक, शुक्रवर्धक, बलवर्धक
अपक्व ⇒ रक्तपित्तकारक

⑦ बदर :- मधुर रस, स्निग्ध
- वातपित्तशामक

सुखा बदर :- पित्तविकार में हानिकारक
- कफवातशामक

⑧ मद्यवर्ग (Alcohol) :-

- सुरा
- मदिरा
- अरिष्ट
- शार्कर
- मद्यासव

- अम्लरस, उष्णवीर्य, अम्लविपाक
- आनन्ददायक, तृप्तिकारक
- भय - शोक - श्रम नाश,
- बलवीर्य वर्धक

(8) दुग्धवर्ग (Milk & milk products) :-

① गोदुग्ध :- Best, अजा के 10 गुण युक्त
(cow milk) - मधुर, शीत
- स्निग्ध, श्लक्ष्ण, पिच्छिल, गुरु, मृदु, मंद
- जीवनीय, रसायण

② महिष :- शीत, मधुर
(Buffulo) - गुरु, अधिक स्नेह युक्त
- तीक्ष्णाग्नि, अनिद्रा।

③ उष्ट्री :- उष्ण, लवण रस
(cammel) - लघु, रूक्ष
- उदररोग, अर्श, कृमि, आनाह में लाभकारी

④ अश्व :- अम्ल - लवण रस, उष्ण
(Horse) - रूक्ष, लघु
- वातकारक, स्थिरताकारक

⑤ अजा :- मधुर-कषाय रस, शीत
(Goat) - लघु
- ज्वर, कास, रक्तपित्त नाशक

⑥ अवि :- उष्ण
(ship) - कफ-पित्त वर्धक
- श्वास, हिक्का कारक

⑦ हस्ति :- वात कारक
(Elephant) - गुरु

(8) स्नेहद्रव्य :- जीवनीय, बृंहणीय, सात्म्य, स्नेहकारक

In रक्तपित्त - नस्य

In नेत्रशूल - तर्पण

⇒ दधि, तक्र, घृत, नवनीत etc.

(10) इक्षुवर्ग :-

(1) इक्षुरस :- शीतवीर्य, मधुररस
- स्निग्ध, गुरु
- वातपित्तशामक, कफकारक
- वृष्य, सर, मांसवर्धक, बल्य

(2) गुड :- मधुररस
- स्निग्ध, गुरु
- वातपित्तशामक, कफवर्धक
- कृमिकारक, मेदकारी

(3) खण्ड
शर्करा
सिता
(Best) सितोपला
:- मधुररस
- वातपित्तशामक, कफवर्धक
- वृष्य, बृंहण, चक्षुष्य, छर्दि

(4) मधु (Honey) :- शीतवीर्य, मधुर कषाय रस
- रूक्ष, गुरु
- वातकारक, रक्तपित्त - कफनाशक
- छेदन (Kapha).

(11) कृतान्न वर्ग (prepared Food) :-

① भक्ष - अग्निदीपक
- वातानुलोमक
- लंघन - स्वेदन - विरेचन - स्नेहपान के पश्चात् प्रयोगी
- स्त्रोतों को मृदु करनेवाला, स्वेदकारी

② पेया :- अग्निवर्धक
- अनुलोमक
- स्वेदकारी, दौर्बल्य, उदरशोथ, ज्वरनाशक

③ विलेपी :- तृप्तिकारक
- लघु, ग्राही

④ यूष : त्रिदोषशामक, दीपन, बल्य, तर्पण

⑤ ओदन : Hot - लघु
Cold - गुरु

⑥ कृशरा : Hot - लघु
Cold - गुरु
- बल्य, अनुलोमन
- ज्वर, ग्रहणी, उदरशोथ

⇒ राग, पानक, भक्ष्य, शौक्तिक etc.

(12) तैलवर्ग (Fats & oils) :-

① तिलतैल :- उष्णवीर्य, मधुर कषाय रस
- सूक्ष्म, व्यवायी
- पित्त वर्धक, वात-कफ शामक
- मल-मूत्र obstruction
- वाजी स्तन्य केश उपघातक अग्निवर्धक

(2) एरण्ड तैल :- मधुर रस, गुरु
- कफवर्धक
- वातरक्त, गुल्म, हृद्रोग, बवासीर → लाभकारी

(3) सर्षप :- कटु रस, उष्णवीर्य
- रक्तपित्त दूषितकर
- शुक्र, वातरोग, कण्डू

(4) अलसी :- उष्णवीर्य, मधुर - अम्ल रस
- रक्तपित्त वर्धक
- वातशामक

(5) वसा - मज्जा :- मधुर, गुरु, उष्णवीर्य
- बल्यवर्धक, बृंहण

(13) मसाला & व्यंजन द्रव्य (Spices & Condiments) :-

(1) सुण्ठी :- उष्णवीर्य, मधुर रस
- लघु, स्निग्ध
- कफवात शामक
- आमदोष नाशक

(2) पिप्पली :- आर्द्र :- उष्णवीर्य, मधुर, गुरु, स्निग्ध → कफकारक
शुष्क :- उष्णवीर्य, कटु, लघु, रूक्ष
- कफवातशामक

(3) काली मिर्च :- उष्णवीर्य, कटु, तीक्ष्ण
- लघु, कफवातशामक
- रोचन, छेदन, अग्निवर्धक

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④ हिंगु :- उष्णवीर्य, कटु रस
- लघु, स्निग्ध, तीक्ष्ण
- कफवातशामक, पित्तवर्धक
- अग्निवर्धक, रोचक, पाचन, वातानुलोमन

⑤ जीरक :- उष्णवीर्य, कटु रस
- लघु, रूक्ष
- कफवातशामक, पित्तवर्धक
- अरुचि, & अग्निमांद्य, अजीर्ण, ग्रहणी, उदरशूल ⇒ लाभकारी

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